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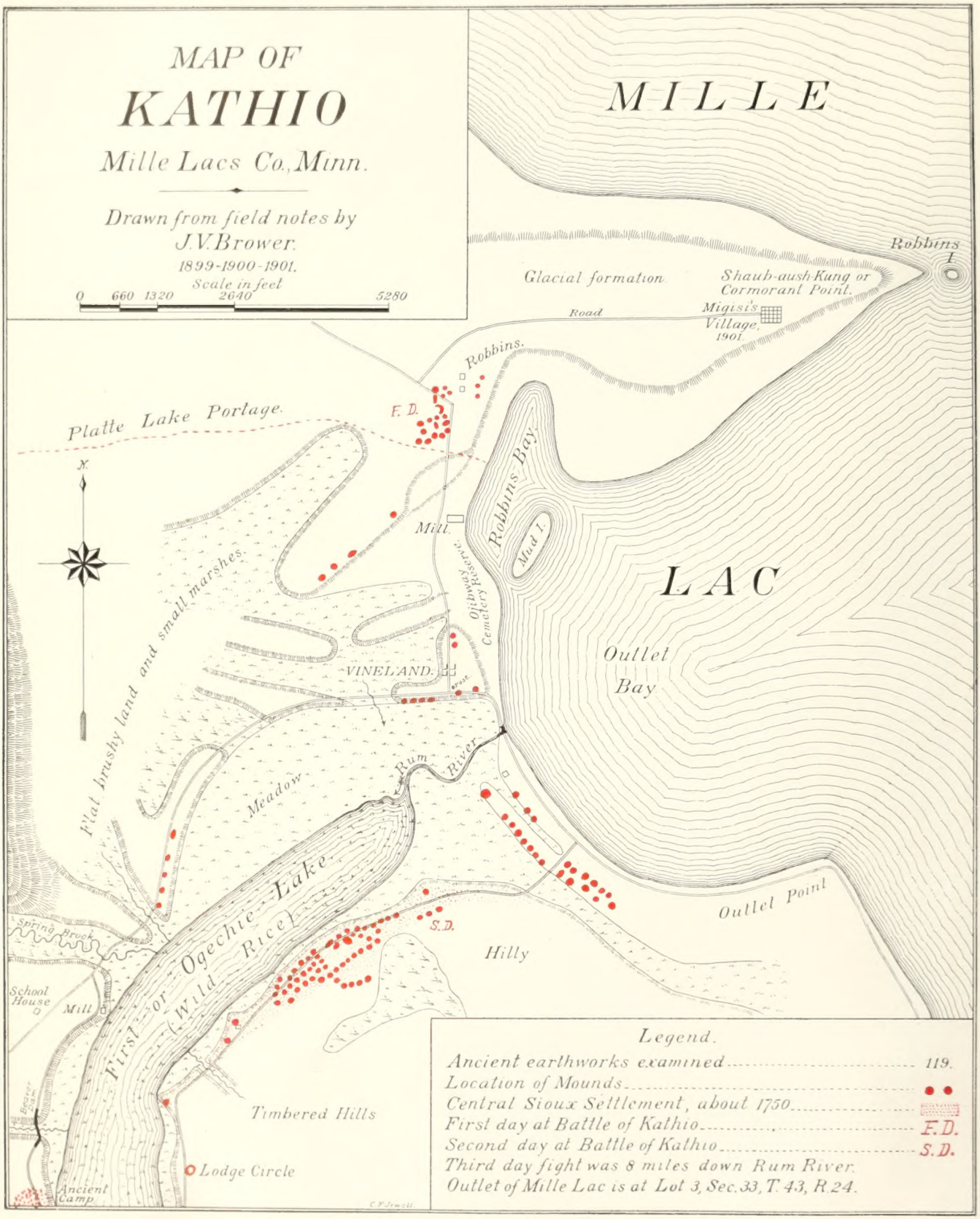
MAP OF
KATHIO
Mille Lacs Co., Minn.
Drawn from field notes by
J.V. Brower.
1899-1900-1901.
Scale in feet
0 660 1320 2640 5280
MILLE
LAC
Robbins I.
Glacial formation
Shaub-aush-Kung or Cormorant Point.
Road
Migisi's Village, 1901
Robbins.
Platte Lake Portage.
F. D.
Robbins Bay
Mud I.
Mill.
Cemetery Reserve
Flat brushy land and small marshes.
VINELAND.
Outlet Bay
Rum River
Meadow
First or Ogechie Lake
Wild Rice
Outlet Point
S.D.
Hilly
Spring Brook
School House
Mill
Timbered Hills
Lodge Circle
Ancient Camp
Legend.
Ancient earthworks examined ..... 119.
Location of Mounds .....
Central Sioux Settlement, about 1750 .....
First day at Battle of Kathio ..... F.D.
Second day at Battle of Kathio ..... S.D.
Third day fight was 8 miles down Rum River.
Outlet of Mille Lac is at Lot 3, Sec. 33, T. 43, R. 24.

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MEMOIRS

OF

EXPLORATIONS IN THE BASIN OF THE MISSISSIPPI.

VOLUME IV.

KATHIO.

BY

J. V. BROWER,

AUTHOR OF *The Mississippi River and Its Source; Prehistoric Man at Headwaters of the Mississippi; Itasca Park Reports; The Missouri River and Its Utmost Source; Quivira; Harahey*, ETC., ETC.

ST. PAUL, MINNESOTA, U. S. A.

1901.

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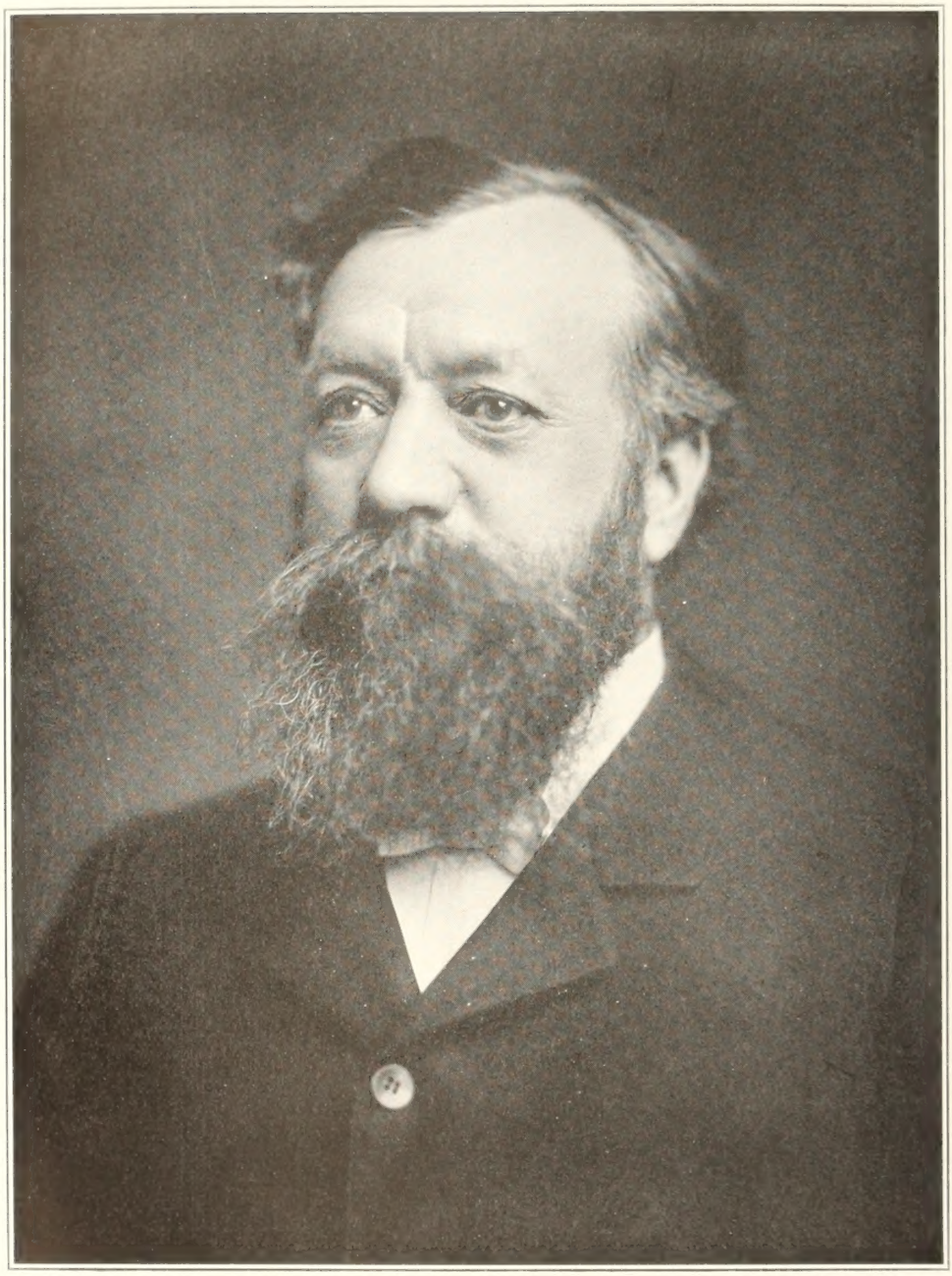
H. L. COLLINS COMPANY, PUBLISHERS.
ART ENGRAVING COMPANY, MARR & RENZ, ENGRAVERS.
WILLIAM S. MACEWEN, COLLABORATOR.
ST. PAUL, MINNESOTA.



N. H. Winchell
March. 1900.

PROFESSOR NEWTON HORACE WINCHELL.

THE distinguished[1] scientist whose portrait has been selected for Plate II., of this volume, has recently completed and closed a geologic and natural history survey of Minnesota, which covered the period of time from 1872 to 1900.

During the progress of that survey many facts relating to the archæology of Minnesota were incidentally recorded in portions of the thirty volumes of which he is the chief author. In 1881 he made a careful inquiry into questions relating to the identity of the ancient copper miners of Lake Superior, perpetuating, with an exalted purpose for the advancement of science, one of the very earliest declarations that the ancient mound builders were American Indians. From that declaration there is republished the following quotation:

ANCIENT COPPER-MINES OF ISLE ROYAL.

By Professor N. H. Winchell.

(Extract: *Popular Science Monthly*, September, 1881, page 601.)

* * * If we inquire now who were the men, and when did they live, who did this work [copper mining in ancient times at Lake Superior], we enter on a very interesting question, but one on which we are not in total darkness. * * *.

It has been agreed for some years, by American archæologists, that the ancient miners of Lake Superior were identical with the mysterious race known as the mound-builders. * * *.

If we inquire further what relation the mound-builder bore to the aborigines found here by Columbus we shall be compelled to admit from the evidence that the aborigines themselves were the mound-builders and the ancient miners. * * *.

That early declaration, which Professor Winchell made at a time when such statements were the subject of ridicule by many writers, has now become almost universally accepted by the best informed archæologists of the world; even by those whose personal equation seems to have prevented an acknowledgment of the value of determinations which they have since adopted without credit, or omitted without mention.

Laborers in the fields of science in Minnesota and the Northwest are better informed, and have a more stable and permanent foundation for their acquired knowledge concerning scientific questions, time, and antiquities, when in the rightful and permanent possession of the results of Professor Winchell's scientific labors, numerous portions of which have been available for these *Memoirs*, always with appreciation and advantage; seldom without credit, never by designed omission.

Professor Winchell was the first author to publish the location of Kathio at Mille Lac.

1. Born in Duchess County, New York, December 17, 1839. Residence: Minneapolis, Minnesota.

EDWARD AUGUSTUS BROMLEY.

EDWARD AUGUSTUS BROMLEY.

MINNESOTA has a forceful historic writer; an elaborate accumulator of lost, forgotten, and neglected facts pertaining to the earliest history of the Northwest; a unique investigator of hidden treasures pertaining to the gradual disappearance of the Indian and the approach, advancement, and predominating sway of his conqueror and successor; an appreciative explorer whose energy and ability have grasped from the receding avenues of the past, pen pictures and photographic illustrations of events, men, and localities.

His name is Edward Augustus Bromley. From the time when mounds were first constructed at Minnetonka, Otter Tail Lake, or Kathio, to the time when the French built a trading station; or when the English flag was hauled down by Pike on the Upper Mississippi; or when pounded pemmican or sundried biltong was transported in Red River carts with a single ox as traffic and subsistence; the mail carrier with dogs and a toboggan uniting St. Paul and Winnipeg with rather slow certainty; the time of the stage coach; or of the first arrival and last departure of steamboats; or how many hours were necessary to make the round trip on the first railroad from St. Paul to St. Anthony, Mr. Bromley's papers and collections can be appealed to for information and knowledge, whether of history, politics, religion, Indians, men, measures, or events.

Traveling on foot with Mr. Bromley as a companion some years ago, we found our way to Rice River through wild portions of Aitkin County, in an endeavor to discover the island home of William Franklin, said to be a relative of Sir John Franklin. The way led us through an unsettled region to a crossing of the river where no bridge or boat, raft, log, or canoe was available for use in reaching the opposite shore. An endeavor to turn the camera on Mr. Bromley as he forded the river on foot, with the paraphernalia of his apparel and calling held high above his head, resulted in failure, but we reached Franklin Island and found its Franklin; alone and reminiscent; a recluse, with the air, appearance, habits, and abandon of a mixed-blood, while citing the knowledge he had gathered concerning his English relatives.

Visiting the great mound group down Rice Creek at an unnamed lake, the circumstances of the tour on foot through the wilderness and across the river caused a new name to be suggested in honor of the man who has saved to our history that which was forgotten; to our photography, that which is in decay; and to our reminiscences, that which was lost. In the appendix of this *Memoir* will be found a chart of Bromley Lake mounds and embankments.

FIRST EDITION.

THREE HUNDRED NUMBERED AUTOGRAPH COPIES.

NUMBER 178 .

To the Honorable, The Council of the
Minnesota Historical Society.

Mr. President and Gentlemen:

By the favor of the Society it is possible at this time to present for your consideration an illustrated *Memoir* relating to the ancient and more recent history of Kathio, the first town known in our annals of prehistoric Sioux origin, which was visited by the Sieur Du Luth in 1679; taken by the Ojibways about 1750; acquired by the United States in 1863, through an Ojibway treaty stipulation, and converted to private uses by entry of lands erroneously held to be subject to disposal as a part of the public domain after distinct recorded promises that the Mille Lac Indians could continue an uninterrupted occupancy during good behavior.

I entertain a keen appreciation of the responsibilities which attend the preparation of this address, and no one regrets more than myself the absence of any considerable knowledge of prehistoric events in our northwestern region. By the application of archæologic researches and historic studies combined, I am absolutely certain that the identification of ancient Dakota Indians as builders of many of the mounds in Northern Minnesota is a result which will bear the most severe and critical scrutiny.

I hope that I do not plead in vain for a just and equitable recognition of the vested rights of the Mille Lac Ojibway Indians at Kathio, according to treaty promises.

INTRODUCTION.

KATHIO was the name of the great town of the Nadouessioux which Du Luth visited, in 1679, mistranslating the name, or misstating its true pronunciation, and also omitting to describe its actual location, omissions which have required critical and attentive inquiry to resupply.

The deepest study has been in an endeavor to fix the ancient date when that great aboriginal and prehistoric town was established, perhaps with indifferent success, but with a more extended knowledge than has been heretofore created.

Governor Alexander Ramsey, addressing the Historical Society over fifty years ago, proposed lines of investigation for the preservation of history. From that address there is reprinted the following extract:

OUR FIELD OF HISTORICAL RESEARCH.

[Address of Gov. Alex. Ramsey, President of the Minnesota Historical Society, before its annual meeting, Jan. 13, 1851.]

GENTLEMEN: * * * A subject for our investigation scarcely less interesting, is the history of that revolted branch of the Dakota family proper, who in their own language are called Hoh-hays, but who are known to us only by the Chippewa name of Assin-abwans, or Stone Sioux, from their former residence among the rocky ledges among the Lake of the Woods, named by the Jesuits in their maps more than a century and a half ago, Lake of the Assiniboins. * * * [Page 48, Vol. I., *Minnesota Historical Collections.*]

The Ho-he war occurred previous to the historic discovery of the Northwest, which fact places the only available line of investigation not heretofore undertaken on the basis of archæologic research. The results indicate that legendary information does not correspond with the monuments in the soil which the necessities of contending tribes caused to be erected during that armed contention. Many definite indications point with almost absolute certainty to the seat of that war along the waters of the Upper Mississippi, incidentally spreading to the Otter Tail Region, and northward to the basin of the Lake of

the Woods, whence the defeated Assiniboins can be historically traced to a habitat beyond the confines of the original Ihankton and M'de Wakan regions.

The battle of Kathio, which occurred before Carver explored the Minnesota River Valley, in 1767, was one of the most decisive Indian contests which made memorable the change of possession from Siouan to Algonquian supremacy at a region of country which has since realized enormously by industrial pursuits as a result of the extinguishment of Indian influences. The change presents three objectionable features — deceptive practices in securing the promulgation of Indian treaties; dishonorable escape from the obligations stipulated by the treaty conventions; and a disruption of the natural law. The consequences which followed made the red man a pauper, and outraged the face of nature by the precipitate destruction of our wonderful forests that half a dozen individuals of a population numbering seventeen hundred thousand people might be made millionaires.

While this *Memoir* has been under preparation, covering a period of several years, the diversity of studies coincident with scientific questions forces the contents of this address into a more extended field of inquiry than has been presented by the necessities of antiquarian research. Plain statements of fact will be welcomed by those students of the future who, a hundred years hence, will inquire by what processes were the Indians exterminated, and how were the forests and lakes destroyed.

The questions discussed bring to mind, forcibly, the statement which was made in the Council of this Society more than ten years ago, while the attempt to create a public park at Itasca Lake was under consideration—"posterity must take care of itself."

It is with regret that the author of this *Memoir* witnesses the approach of destructive lumbering operations to and upon lands at Itasca State Park. Vicious influences have obstructed and delayed the condemnation of lands which lumbermen own there, until it now seems too late to preserve the source of the Mississippi in its natural beauty.

St. Paul, November 11, 1901. J. V. B.

PERSONAL ACKNOWLEDGMENTS.

EX-GOVERNOR ANDREW R. McGILL and Honorable Ripley B. Brower, Minnesota State Senators, sitting as members of a subcommittee on finance, in 1901, at St. Paul, procured for the use of the Historical Society, by unanimous consent of other members of the Legislature, an appropriation which made it possible for the Council of the Society to direct the continuance of archæologic explorations in the Northwest, in the absence of any adequate presentation of the results of anthropologic researches in Minnesota by the authorities of the Smithsonian Institution whereby has been omitted from public charts any correct mention of one of the most intricate, extensive and interesting mound localities known to civilized man.

During the several years' time which has been made available for investigations relating to ancient usages and customs at the headwaters of the Mississippi, and among the Indian tribes, several hundred names of individuals who have given information, or who have furnished material, have been recorded in the collection of field books. As the list cannot be published at this time on account of inadequate facilities, the omission of any one name from necessity creates an obligation to defer the publication of all of them until some future time.

Ge-me-wan-na-na-quad (Rain Cloud), Ne-gon-e-be-ness (Flatmouth), Sa-gutch-u, Nashotah, Wah-we-yay-cum-ig, and other Ojibway Indians have intelligently accorded very valuable assistance; and when the Mille Lac band consents to a complete translation of the Kathio Bark, which was submitted by Mr. Nathan Dally after finding it where it had been abandoned by a white man at Leech Lake, a detailed exploitation of its hieroglyphics will be undertaken.

The Historical Society, and many individual members, have become interested in a rather belated suggestion to establish an adequate display of ethnologic objects in its museum collection, which is to be very valuably augmented by the addition of Rev. Edward C. Mitchell's characteristic display of archæologic objects. All the members of the Council are thanked for their coöperation, which may ultimately result in a mutual arrangement for a permanent museum of great ethnologic value, and an increased excellence of the record which is needed to perpetuate its history.

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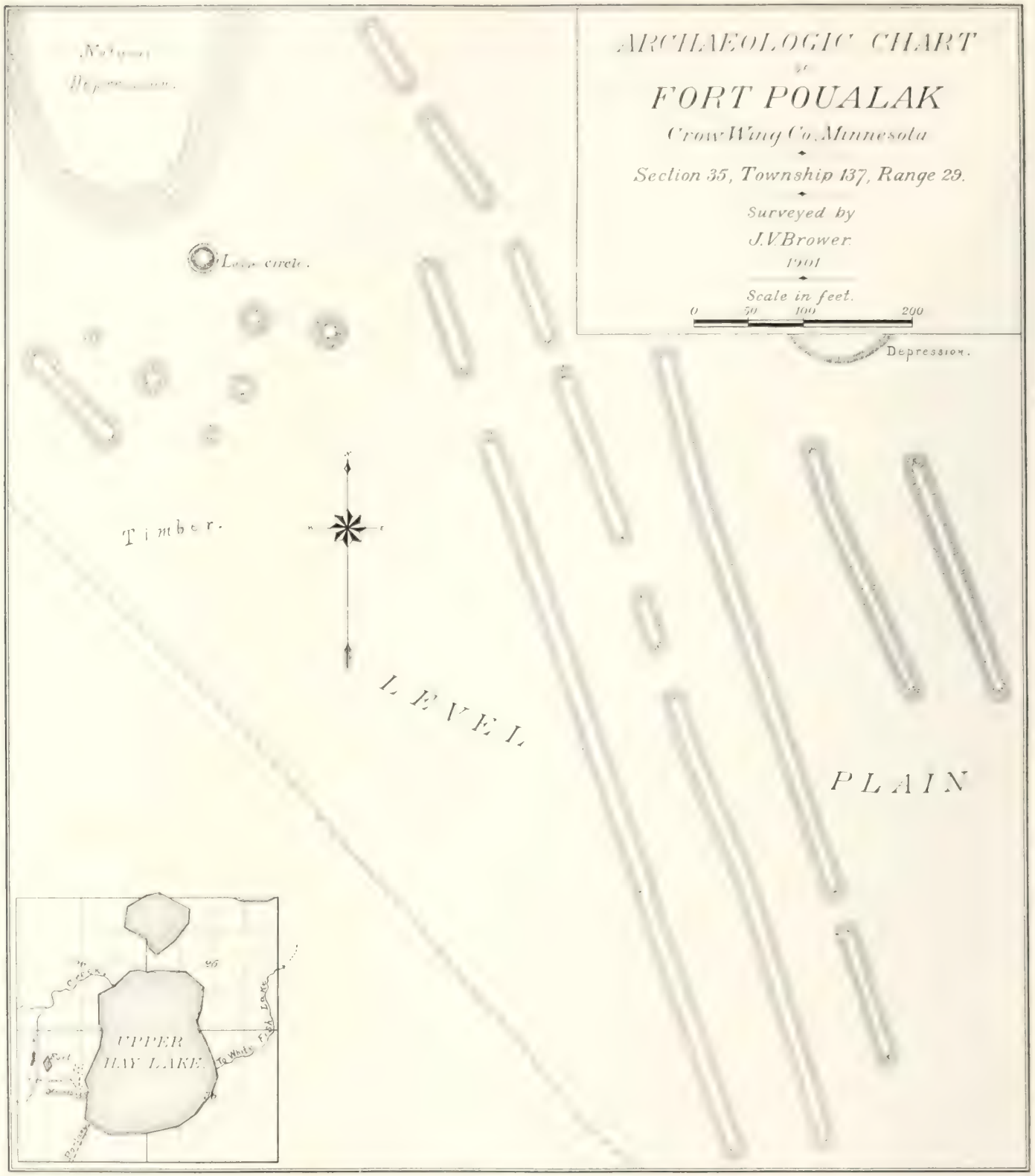
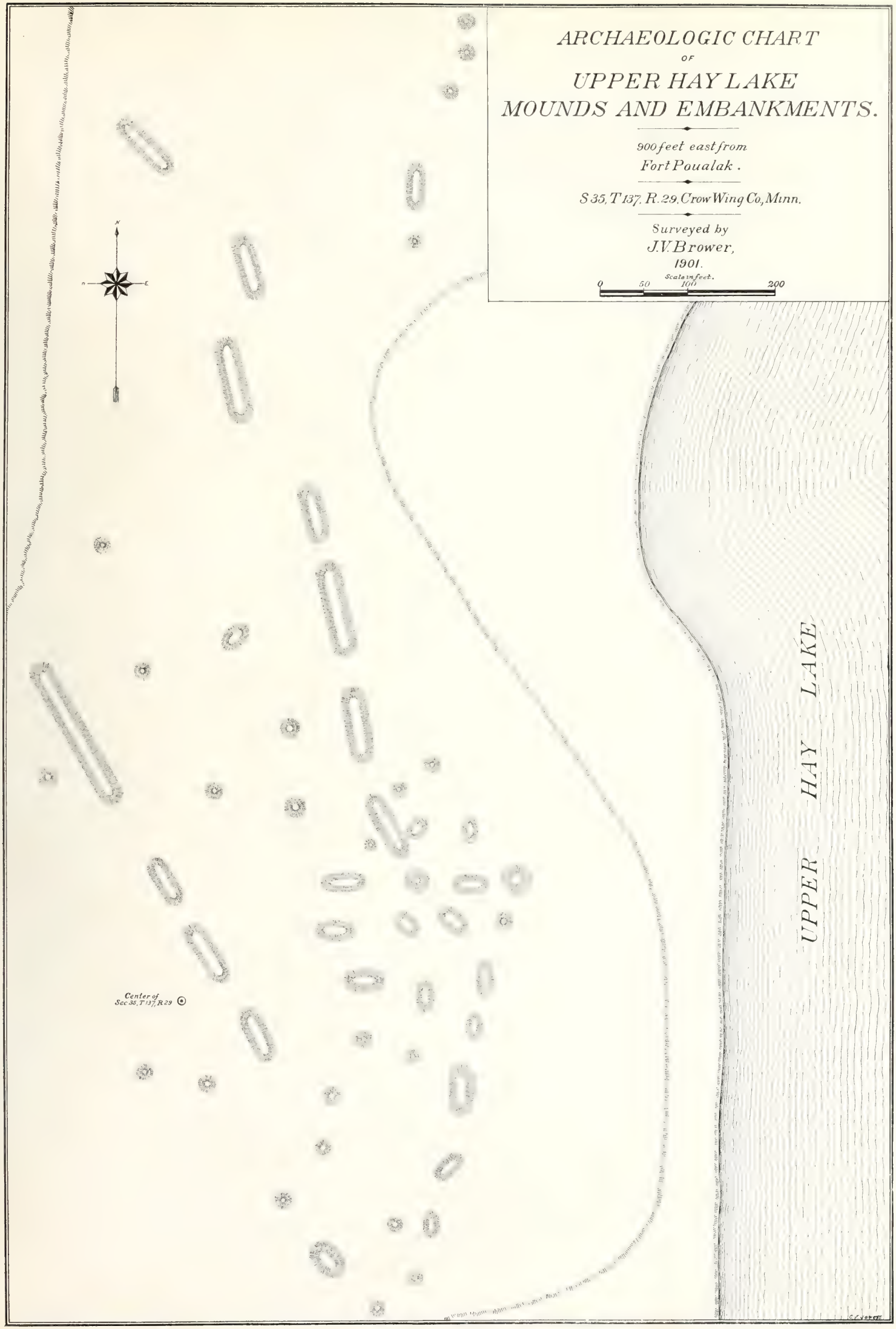


FORT POUALAK AND ITS MOUNDS AND EMBANKMENTS

A detailed survey of the ancient earthworks represented on the subjoined double plate was undertaken May 20, and concluded May 29, 1901, assisted by Mr. Sterne A. Faribault, C. E. Seventy-three mounds and embankments and one lodge circle were located. The display chart has been best illustrated in two sections on account of a barren distance of 900 feet between the fort and the mound group. A most careful and systematic estimate of the number of cubic yards of earth used in the construction of the seventy-three earthworks determined the quantity at 10,108 tons of black soil scraped up from the surface, in all 673,866 packages of thirty pounds each.

The fort, mounds, and embankments were constructed by Dakota Indians.

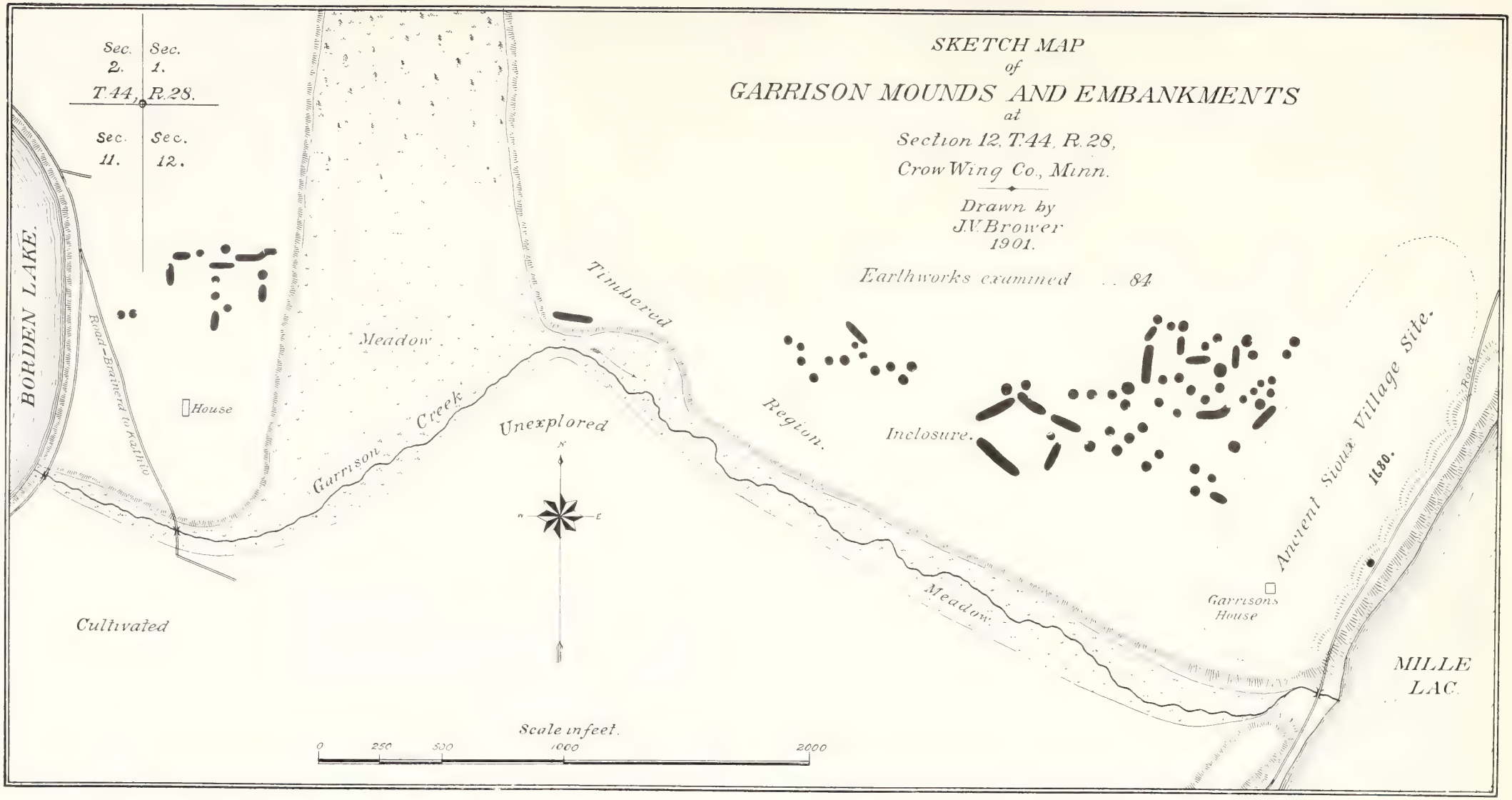

ARCHAEOLOGIC CHART
OF
UPPER HAY LAKE
MOUNDS AND EMBANKMENTS.
900 feet east from
Fort Poualak.
S 35, T 137, R. 29, Crow Wing Co, Minn.
Surveyed by
J.V. Brower,
1901.
Scale in feet.
0
50
100
200
N
E
Center of
Sec 35, T 137, R 29
UPPER HAY LAKE

TYPICAL KATHIO SPEARHEAD, POINTS AND BLADES FROM THE MILLE LAC REGION. ½.

On the following page at Plate VI. is illustrated a typical ancient Dakota Indian village site, mound group, inclosure, and embankments, situated at an ancient portage connecting Mille Lac and Borden Lake.

At north extremity and near south extremity of Borden Lake there are other lesser village sites.

Two miles northeast from mouth of Garrison Creek there is a group of mounds at Duck Flutter Portage.

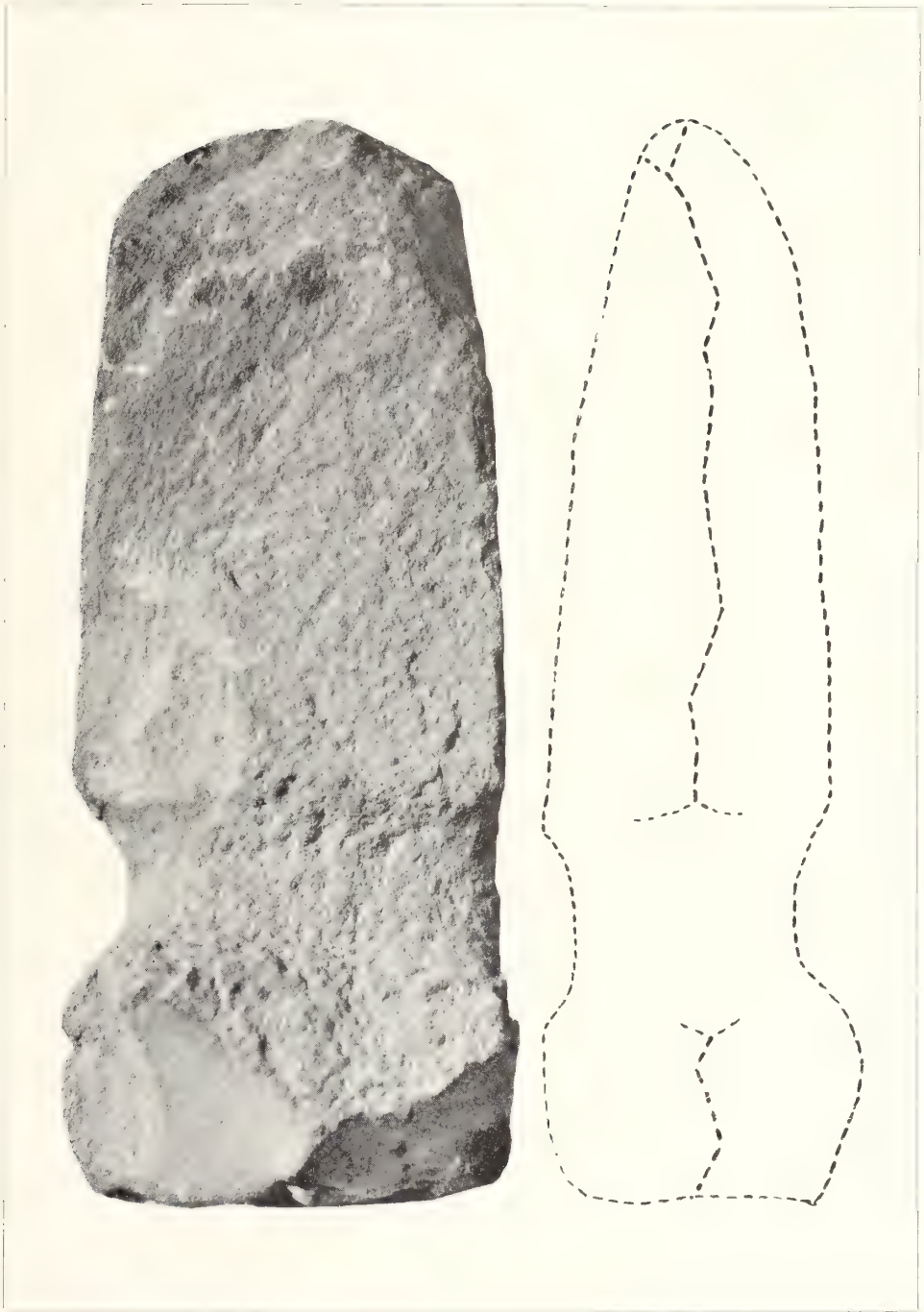

SKETCH MAP
of
GARRISON MOUNDS AND EMBANKMENTS
at
Section 12, T.44, R.28,
Crow Wing Co., Minn.
Drawn by
J.V.Brower
1901.
Earthworks examined .. 84
Sec. 2. Sec. 1.
T.44, R.28.
Sec. 11. Sec. 12.
BORDEN LAKE.
Road Brainerd to Kathio
House
Meadow
Timbered
Garrison Creek
Unexplored
Region.
Inclosure.
Ancient Sioux Village Site.
1680.
Road
Meadow
Garrisons House
Cultivated
MILLE LAC.
Scale in feet.
0 250 500 1000 2000

KATHIO GUNFLINT KNIFE. ½.

Furnished by Mr. Samuel H. Hodgeden for Illustration.

Recovered at Aitkin, Minnesota, near mouth of Mud River.

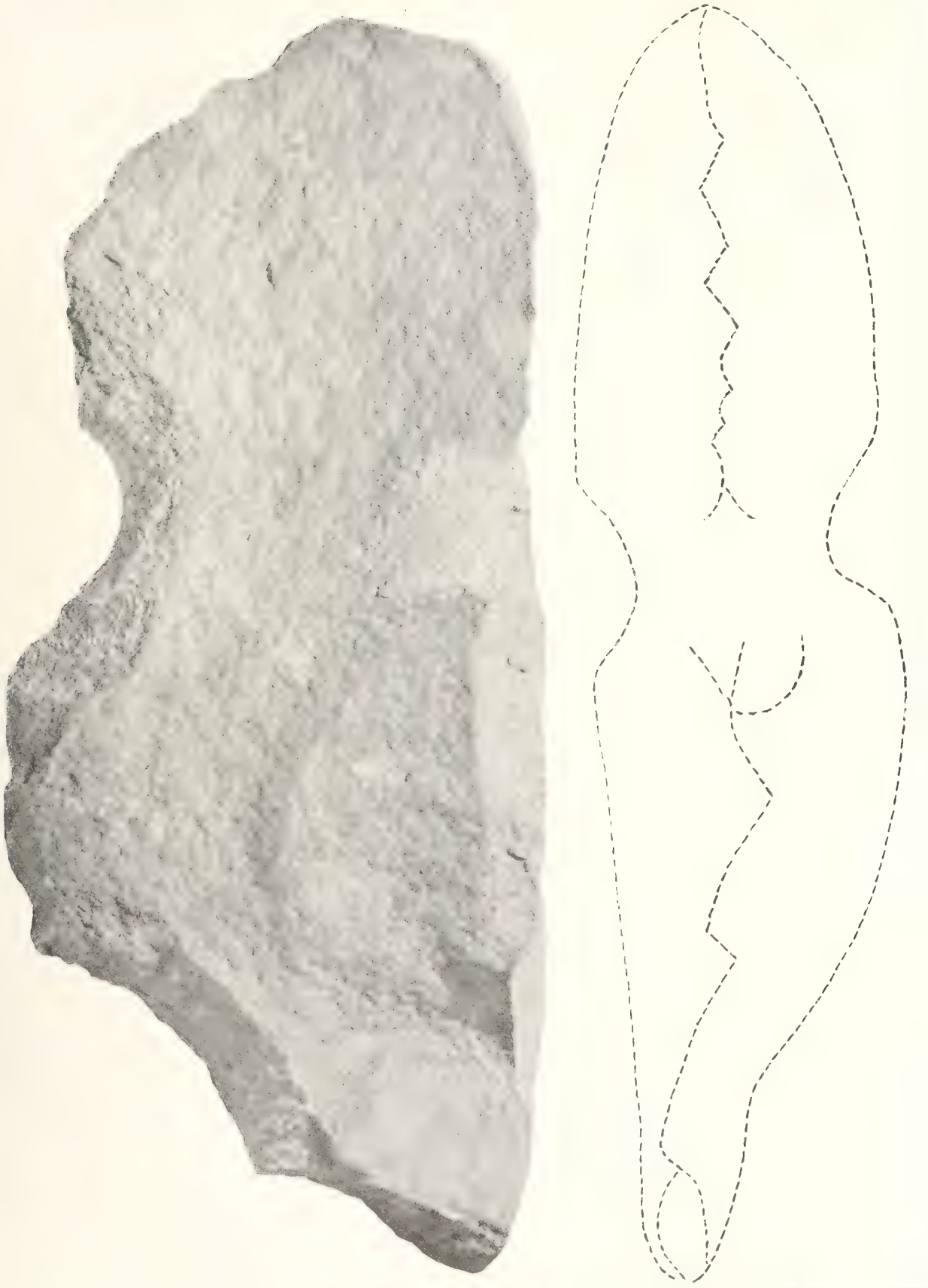
Typical specimen of chipped gunflint objects which formed an important source of information while tracing ancient Dakota Indians from Lake Superior to Mille Lac and Otter Tail River.



KATHIO GROOVED HATCHET. ½.

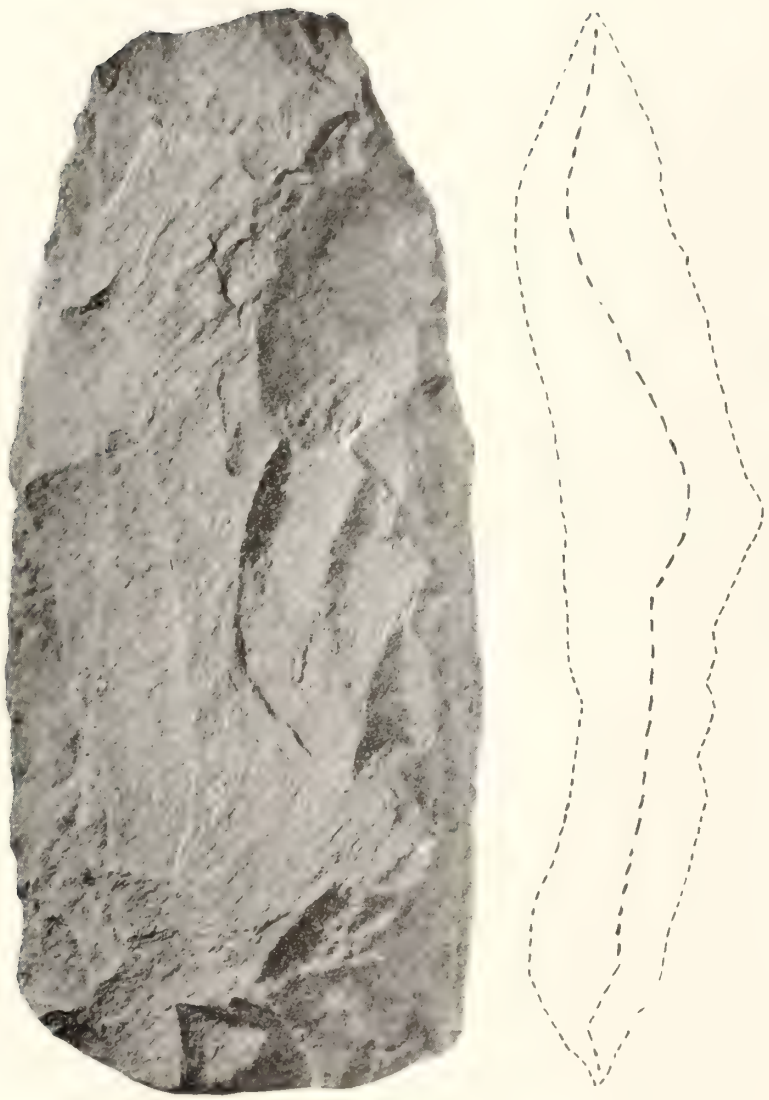
Typical Specimen of Stone Hatchets found at Village Sites in the Kathio Region associated with Gunflint Knives and Sioux Pottery.

KAEHO GROUND CELT (OBVERSE AND REVERSE)



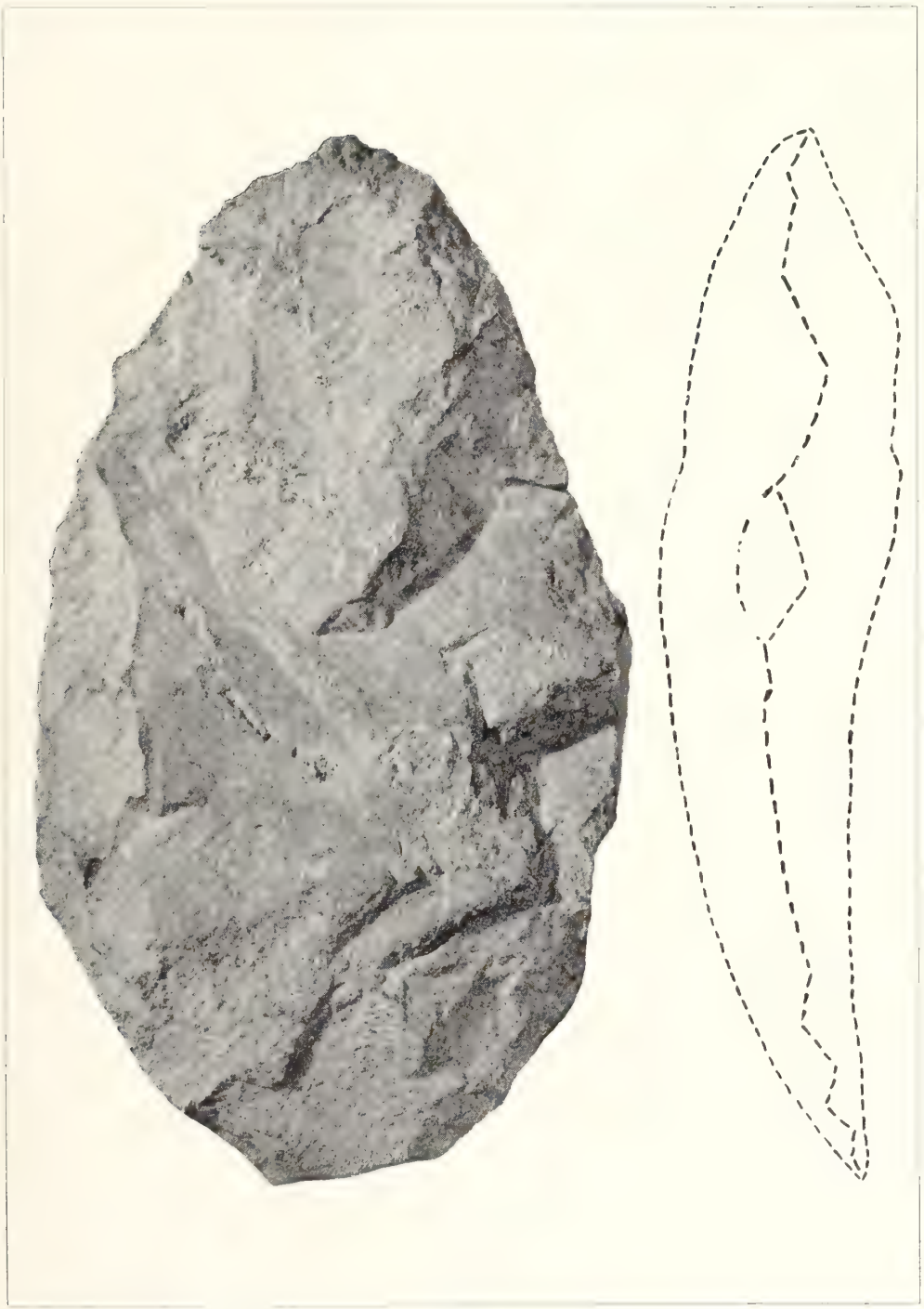
KATHIO ICE AXE. ½.

Made from a large Boulder Spall. Used to obtain water through ice during winter seasons.



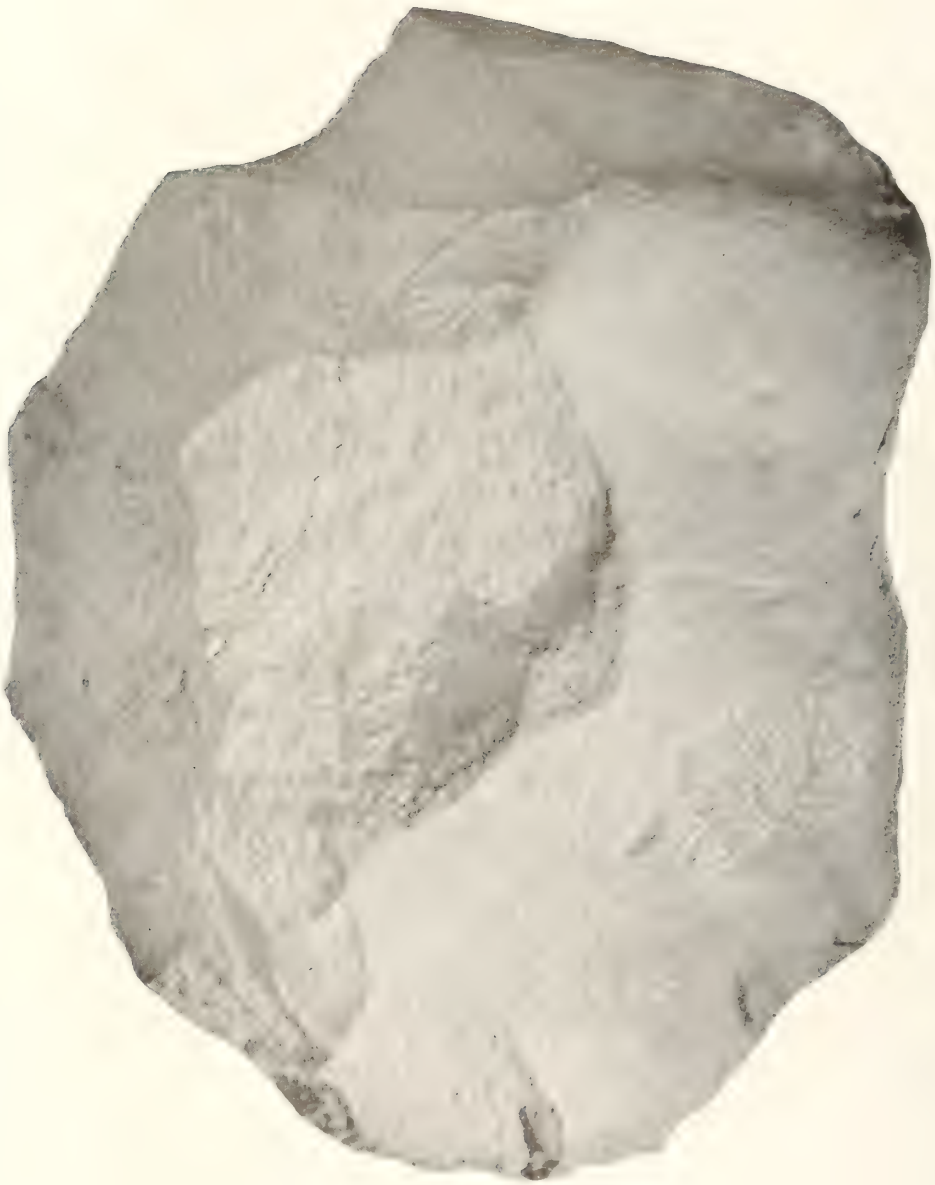
KATHIO CHIPPED HATCHET. ½.

Has characteristics indicating that a Fractured Cobble was the material chipped into form.



KATHIO CHIPPED BLADE. ½.

Made from a Concavo-convex Boulder Spall.



RUDE KATHIO BLADE.

Formahtted from a Large Boulder Spall.

KATHIO CHIPPED AXE. ½.

Formulated from a large Boulder Spall.

TYPICAL KATHIO STONE HAMMER. ½.

(Obverse and Reverse.)

Grooved by battering a perfect Glacial Cobble.

KATHIO.

§ 1. GEOLOGY.

FORMATION AT THE EARLIEST MENTIONED TOWN RECORDED IN THE HISTORY OF MINNESOTA, AND REFERENCES TO PRECEDING TIME DURATION.

Kathio,[1] while not the site of the first ancient settlement in the region bounded by the outlines of the State of Minnesota, seems nevertheless to be the first recorded name we have in our history as a state; at least no earlier identified written name has been pointed out by historians or cartographers, preceding the date given by Du Luth when reporting his presence there, in 1679.

The intangibility of time and space constitutes a barrier beyond which geologists are powerless to proceed with manual tests; and only indeterminate speculation, an uncertain, thirsty and profitless refuge, when facts are sought, can indicate the time and cause of the deposition of atoms in a molten mass, which now constitute the original rock formation where M'de Wakan, the region of Kathio, was originally precipitated, to become later the home of the Issati[2] people, whose descendants are now located near Niobrara, Nebraska.

No universally accepted satisfactory computation of the geologic age of the earth has been made, although the discussions have been numerous and instructive. Hence the true age of the rock formation at Kathio, permanently concealed by glacial action, comes only within the probability of an approximate determination, subsequent to the

1. At page 89, *Mille Lac*, 1900, Upham cites authorities, indicating the recorded history of Kathio, not here reproduced, because contained in a preceding serial *Memoir*.

2. Variously written from time to time: Izatys, Issati, Isanti, Santee.

studies which resulted in formulating a record of the duration of time since life first appeared in the depths of the great ocean which covered the surface of North America long ages previous to the period when the Appalachian revolution preceded the original mountainous structural formation bordering the Mississippi Basin from the source of the Missouri to the Mexican region.

Fortunately resort to the results of geologic studies at Mille Lac is now available.

GEOLOGY OF KATHIO AND ITS VICINITY.

Minnesota Historical Society,
St. Paul, August 20, 1901.

Honorable J. V. Brower,

Dear Sir: In accordance with your request, the following brief geologic notes of the vicinity of Kathio are supplied from my maps and descriptions of Kanabec, Mille Lacs, Morrison, Crow Wing, Aitkin, and Cass counties, published in "The Geology of Minnesota," comprising the final reports of the state survey, Volume II., 1888, and Volume IV., 1899, and from the geologic map of Minnesota, by Prof. N. H. Winchell, state geologist, published in Volume VI. of the same series of reports, 1901.

Under the deep drift of this district, as also of all the western two-thirds of Minnesota, the respective areas of the various formations of the bed rocks can be delineated only approximately. Within the radius of thirty miles around Kathio, the average depth of the glacial and modified drift is probably 100 feet or more. It will therefore be rarely penetrated by wells, and the underlying rocks have only scanty outcrops. Crow Wing County has no rock outcrop, but each of the other counties mentioned has some exposures of the bed rocks.

Their most considerable outcrops are on the Snake River, on Rum River and its West Branch, and in Morrison County. Nearest to Kathio is the outcrop forming the base of Spirit Rock Island, crowned with its broken masses, in the south part of Mille Lac, about five miles east from the outlet; and on the Rum River, from two to eight miles south of Aquipaguetin Island, near the southern limit of Kathio, are several extensive outcrops. These, and others on the Snake River, and on Ann River, its western tributary, as also on the West Branch of Rum River, are granite, gneiss, and schists, of Archæan age. To the same great era, the earliest and longest in the series of geologic eras, belong also the numerous rock exposures of Morrison County.

At the distance of ten to sixty miles north of Kathio, in the northern parts of Crow Wing and Aitkin counties and in the southeast parts of

Cass and Itasca counties, Professor Winchell maps a broad belt of the Animikie slates and quartzite, which is chiefly known by outcrops farther east, in Carlton and St. Louis counties, and along its northern border in the Mesabi Iron Range. These rocks, and the Animikie epoch, belong in the early part of the great Taconic period, as it is called by Winchell, which is the next after Archæan time. By other geologists these rocks and the period of their deposition are named Algonkian. The Taconic period, first named by Emmons in the geological survey of New York, is regarded by Winchell as equivalent with the Lower and Middle Cambrian, being thus at the beginning of the exceedingly long Paleozoic era.

ICE PRESSURE AGAINST THE SHORE OF MILLE LAC, APRIL, 1901.

If we attempt to give any estimate of the antiquity of these early geologic ages, in comparison with the period of written history, or with the latest grand division of geologic time, the Quaternary era, which includes the Ice age, our starting point must be the estimated duration of the Postglacial period. For that time, since the southern part of the North American ice-sheet melted away, uncovering the northern border of the United States, approximate computations have been made by Prof. N. H. Winchell, from the length and rate of extension of the gorge of the Mississippi below St. Anthony Falls; by my similar studies, and those of others, at the Falls of Niagara; by Dr. Andrews, and later by Leverett, from the erosion of the shores of Lake Michigan and the accumulation of beach sand at its south end; and by other geologists at various localities in the United States and Canada, and in Europe. These computations and estimates agree well together, and thus indicate that the ice-sheets which had enveloped the northern

parts of these continents melted away between 10,000 and 5,000 years ago. The final melting of the ice upon the district of Kathio and Little Falls, in the center of Minnesota, took place probably about 7,000 years ago, with attendant formation of knolly and hilly marginal moraines which are so prominent in this part of the State, culminating in the Leaf hills. At the same time the glacial lake Agassiz in the Red River Valley, and other glacial lakes of vast size in the basins of the present great lakes tributary to the St. Lawrence, were formed by the high barrier of the northwardly receding ice-sheet, besides many similarly ice-dammed lakes of small size upon all the country from the Dakotas and Minnesota to New England.

From the ratios of the relative duration of preceding geologic periods and eras, after having thus found the approximate measure of the latest term in the series, the Postglacial period, as about 7,000 years, we may well estimate the whole Quaternary era, including the Ice age, as about twenty times longer, giving to this era some 150,000 years. The Tertiary era appears by the changes of its marine molluscan faunas to have been vastly longer, having comprised probably three to five million years; and the very long preceding eras since life began on the earth probably included, as estimated by Dana, Walcott, and others, about one hundred or two hundred million years.

The Taconic or Cambrian period was the earliest that is known by well preserved fossils in its rock strata, being thus exceedingly old; but the Archæan era stretched far back before the beginning of life on our globe. These most ancient Archæan rocks underlying Kathio must have a ratio to the surface drift there, if we attempt to express it by figures, as 200,000,000, more or less, to 7,000, that is, approximately as 30,000 to 1. In other words, if the age of the bed rocks be represented by the distance of thirty miles, the age of the drift or the time since the Ice age would be, on the same scale, only a thousandth part of one mile, or about five feet. The time since Columbus discovered America would be represented by a space of about three and a half inches, on this scale; and the time since Du Luth and Hennepin were at Kathio would be two inches. In this way, better than by the bare numerical statement, we may attain an idea of the vast antiquity of the rock foundation beneath this Kathio district.

WARREN UPHAM, Secretary.

Calculating the date of the first appearance of man upon the face of the earth at about 200,000 years, and the first appearance of life in the depths of the ocean at about 200,000,000 years, lapses of time which have been scientifically considered and approximately determined by able students, a true conception of the vast duration of our planet previous to the appearance of any form of life can best be approached by a study of the cause and effect which precipitated the law of gravity.

§ 2. EARLIEST MAN.

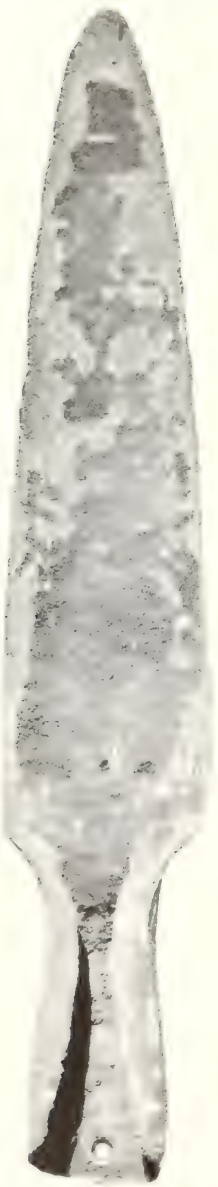
FACTS RELATING TO THE REMOTE ANTIQUITY OF ANCIENT IMPLEMENTS AND TUMULI DISCOVERED ALONG HEAD BRANCHES OF THE MISSISSIPPI AND ADJACENT STREAMS.

Miss Frances Eliza Babbitt, during several years' labor, beginning in 1877, observed many quartz spalls and several chipped quartz implements, involved in glacial gravels beneath the surface where now stands the city of Little Falls, Minnesota, on the banks of the Mississippi, 100 miles northward from St. Paul. The identity of the archæologic material discovered by Miss Babbitt has been the subject of animated discussion, not concluded, in the absence of the results of a completed exploration of the entire locality. No observer would be justified in disputing the fact that the quartz material mentioned was certainly discovered by Miss Babbitt, in the position stated.

For the purposes of this present inquiry, it has been carefully ascertained that the so-called paleolithic quartz objects discovered by Miss Babbitt are dissimilar in form and widely different in many ways from the archæologic stone and flint implements which have been recovered from ancient village sites and earthen mounds in the region below and beyond Little Falls. That fact, determined in 1901, by the collection and comparison of several thousand quartz and flint objects, in Northern Minnesota, is a sufficient reason why it is now presumed that the people who deposited the Babbitt quartz objects at Little Falls cannot be identified as of the same age and stage of culture as those who made and used the quartz objects found at Kathio, situated twenty-five miles toward the east.

At One Portage, which leads from the Wealthwood shore of Mille Lac to the most southerly bend of Mud River, in Aitkin County, there exists an old trail two miles long which has been used by natives for many generations. Near that old trail, at Section 20, Township 45, Range 26, there is a group of seven small, low mounds which appear

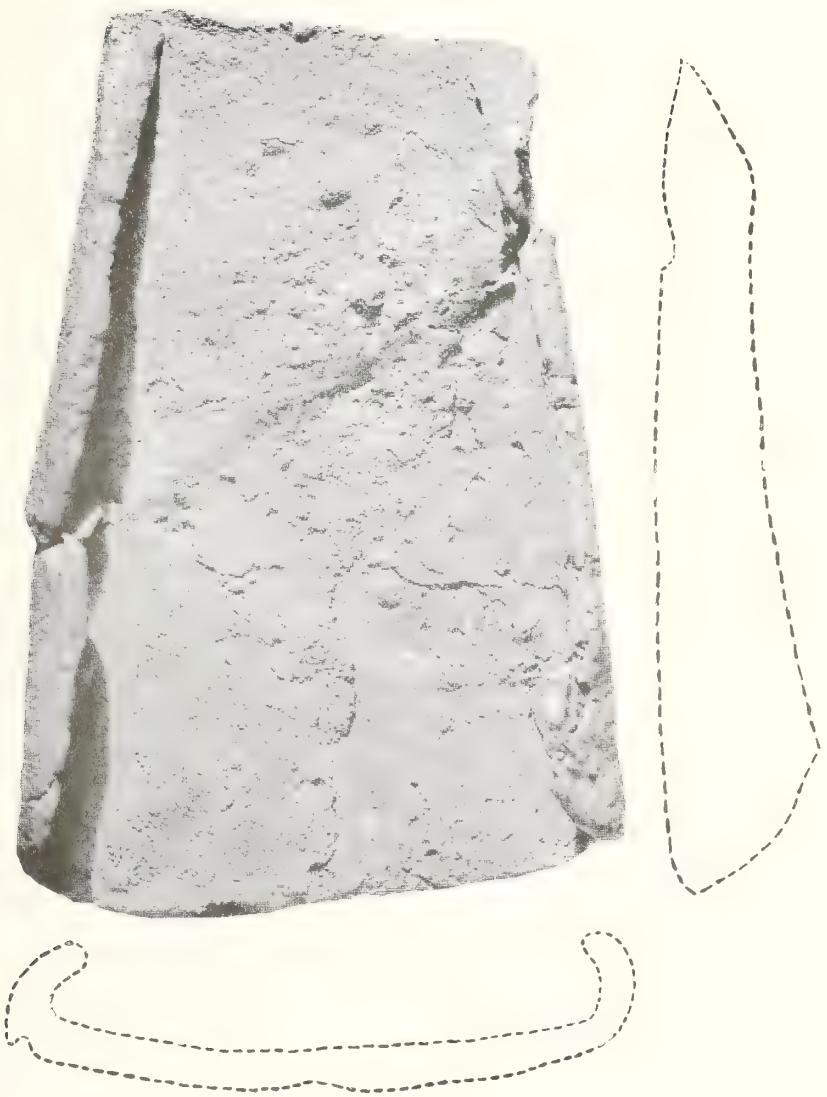
to be of great age. They are flattened and compact heaps of earth, containing no indication of sepulture, and the appearance of the trail and mounds, and their location, indicate quite certainly that One Portage was discovered and resorted to by the race of men who built mounds at Mille Lac, at a very ancient period, and of such long duration that it is nearly impossible to accurately determine the date of the advent. A rudely notched stone axe, excavated beneath the timbered hill at Garrison Post Office from under an accumulation of large boulders, above and beyond the present shore line of Mille Lac, which is heavily timbered at that point (Oliver Point), indicates a very ancient occupancy, yet the mounds at One Portage, and the stone axe described, are distinctly of the same type as other mounds and axes observed at localities where Sioux Indians were numerously resident in 1679.



THE HAINES SPEARHEAD. ½.

Mr. C. E. Haines, residing at Aitkin, where, on both sides of Mud River, below One Portage, there is the site of an ancient camping ground, in April, 1901, excavated, at the present cemetery there, a copper spearhead, situated about two feet below the present surface. About one-third of the spearhead has disappeared from the effects of decomposition, as shown by the illustration on this page.

There is illustrated on next page a badly decomposed copper spud, excavated near Shovel Lake Rapids, on Willow River, a tributary of the Mississippi in Aitkin County, in 1873, while a cellar was being prepared for a lumber camp. Mrs. Hannah E. Tibbitts preserved this spud for twenty-eight years, and from her was secured the information concerning the locality where it was found. The Haines spearhead and Tibbitts spud are of the same type and form as similar copper objects found at Mille Lac, indicating that the formulation of said copper objects must be accredited to an identical origin. They were hammered from



THE TIBBITTS COPPER SPUD. ½.

Aitkin County, Minnesota.

native copper, utilized, and in some unknown manner deposited beneath the surface of the ground where found, and the lapse of time, after they were lost or cached, caused decomposition to such an extent that centuries must have passed between the time of deposit and the dates of recovery.

Warren's *History of the Ojibways*, written in 1852, cites the statement of Flat-Mouth that a group of seventy mounds covered with maple timber was situated at Rice Lake. That group has been examined, and large trees were noticed growing from the crest of several mounds. At the same locality, Rice Lake, near the head of Rice River, has receded in size, and a tamarac swamp now stands where formerly there was situated a canoe landing at an ancient village site.

About one mile east of Kimberley, on the north side of Rice River, there is an ancient village site and a mound group situated at a high bank where the river flowed past the ancient village. Rice River has changed and lowered its stream bed by natural erosion to an extent sufficient to divest the old channel of all running water, periods of the highest freshets included.

First, Second and Third lakes, at Kathio, formerly constituted a long and crooked arm or bay of Mille Lac with one or more thoroughfares, and the inhabitants of several ancient villages located their lodge sites and canoe landings along that extended water course at points which have ceased to be portions of the shore line, erosion at the ancient outlet of Mille Lac having long since lowered the stream bed of Rum River to an extent sufficient to cast asunder that crooked arm, causing the formation of four small lakes between Ericksonville and Vineland, two small towns situated near the upper course of Rum River.

At the Camp mound group on the north side of Mission Creek, in Crow Wing County, a large tree formerly grew on the crest of a mound. At maturity the tree was felled by natural causes, removing about one-third of the mound, causing transposition of a portion of the earthen structure. At the crest of the transposed earth two pine trees grew to maturity, which were cut for lumber, about 1885, leaving the two stumps intact on the modified soil. There are forty mounds in the Camp group, detached from the Mission Lake groups, which are

situated one and two miles, respectively, above Dr. Camp's farm, at the shore of Upper Mission Lake, where several distinct tumuli appear to be as ancient in form as those at One Portage.

At the west end of the Brainerd & Northern Railroad bridge across the Mississippi at Bemidji, an excavation was made into dry ground covered with oak timber, for material with which to construct the road bed. July 11, 1899, I explored the excavation and recovered pot-shards and chipped flint knives associated with fresh water shells, from the gravel beds under the black soil and oak trees. The Ojibway Indian called the Mississippi between Irving and Bemidji lakes, "Wu-big-u-ma," "the river that flows through the narrow place." At a time when Irving and Bemidji lakes, on the Mississippi, were one body of water, ancient man landed his canoe where now stands an oak forest adjoining the Brainerd & Northern Railroad depot. The flint knives and pot-shards recovered from beneath that forest are exactly of the same type as similar objects found along the shore of Bemidji Lake from Diamond Point to the original site of "Bemidji" Post Office on the south end of the lake, indicating a long continued occupancy and use of that shore line ages before the Ojibway Indian, about 1770, exclaimed, "Wu-big-u-ma."

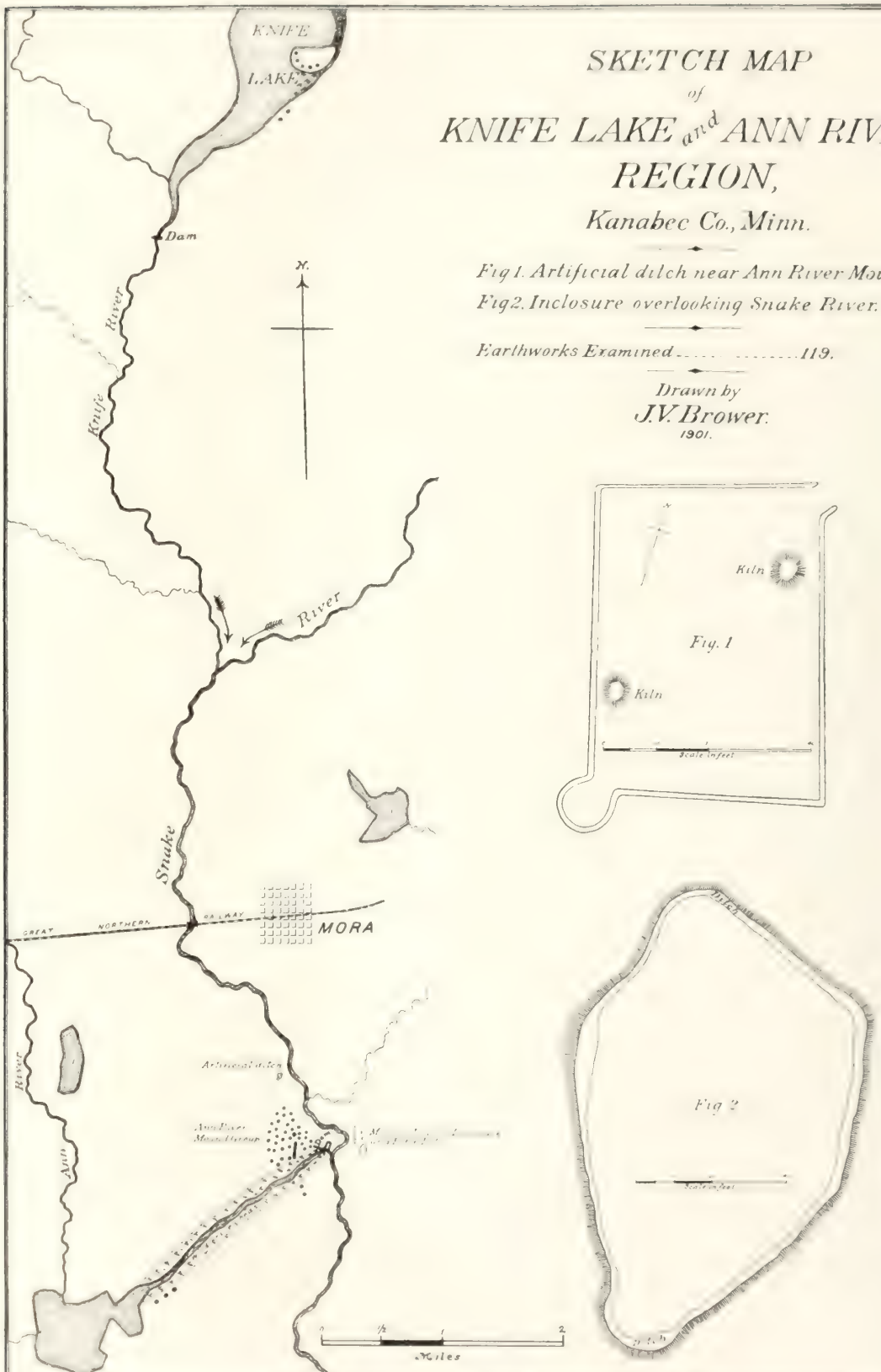
Numerous instances of similar import could be noted here at length in an extended description of very old mounds and comparatively new ones in identical groups; the excavation of mounds containing no recognizable remains and those adjoining where rest bundled bones only two or three feet below the crest which constitute original interments; stone and flint implements of the same form and type, bearing very ancient and more recent indications of age; decomposed fictile objects; intact clay vessels, and other evidences of a *long continued* occupancy of the Kathio Region, by Sioux Indians, previous to the time when historic events first brought that nation of men to the notice of Europeans.

SKETCH MAP
of
KNIFE LAKE and ANN RIVER REGION,
Kanabec Co., Minn.

Fig 1. Artificial ditch near Ann River Mounds.
Fig 2. Inclosure overlooking Snake River.

Earthworks Examined ..... 119.

Drawn by
J.V. Brower.
1901.



§ 3. NORTHWESTERN TUMULI.

CONDENSED DESCRIPTIONS OF VARIOUS PREHISTORIC AND OTHER EARTHWORKS IN THE KATHIO REGION, WITH REFERENCES CONCERNING ANCIENT VILLAGE SITES, INCLOSURES AND FORTS.

Very anciently, at a time which cannot be correctly stated, only estimated, a band of wild men and women penetrated the coniferous forests at Mille Lac, marveled at its most inviting prospects, and exultingly paddled their canoes along its beautiful shore.

A mysterious explosion resounded from the depths of the waves, perhaps an escaping gas, and "M'de-Wakan" (Spirit Water), came into existence. The lake and its people later became united under the designation of that expressive name, endurable, indestructible. The M'de Wakan Indians lived during the mound building period of the stone age; they increased in numbers, and they advanced in merciless power, until they possessed and peopled a dynastic confederation to the exclusion of every neighboring tribe, when the name "Ho-he" or "Ho-ha" (Assiniboine) emerged as one of the results of a civil strife, which cast asunder from the Sioux villagers the Nakota rebels, who retired northward and escaped to the Plains. No pen will ever write a true description of the progress of that rebellion, its cause or duration. The particulars are lost in that impenetrable past, which yields only the monuments of warfare as they exist in the soil.

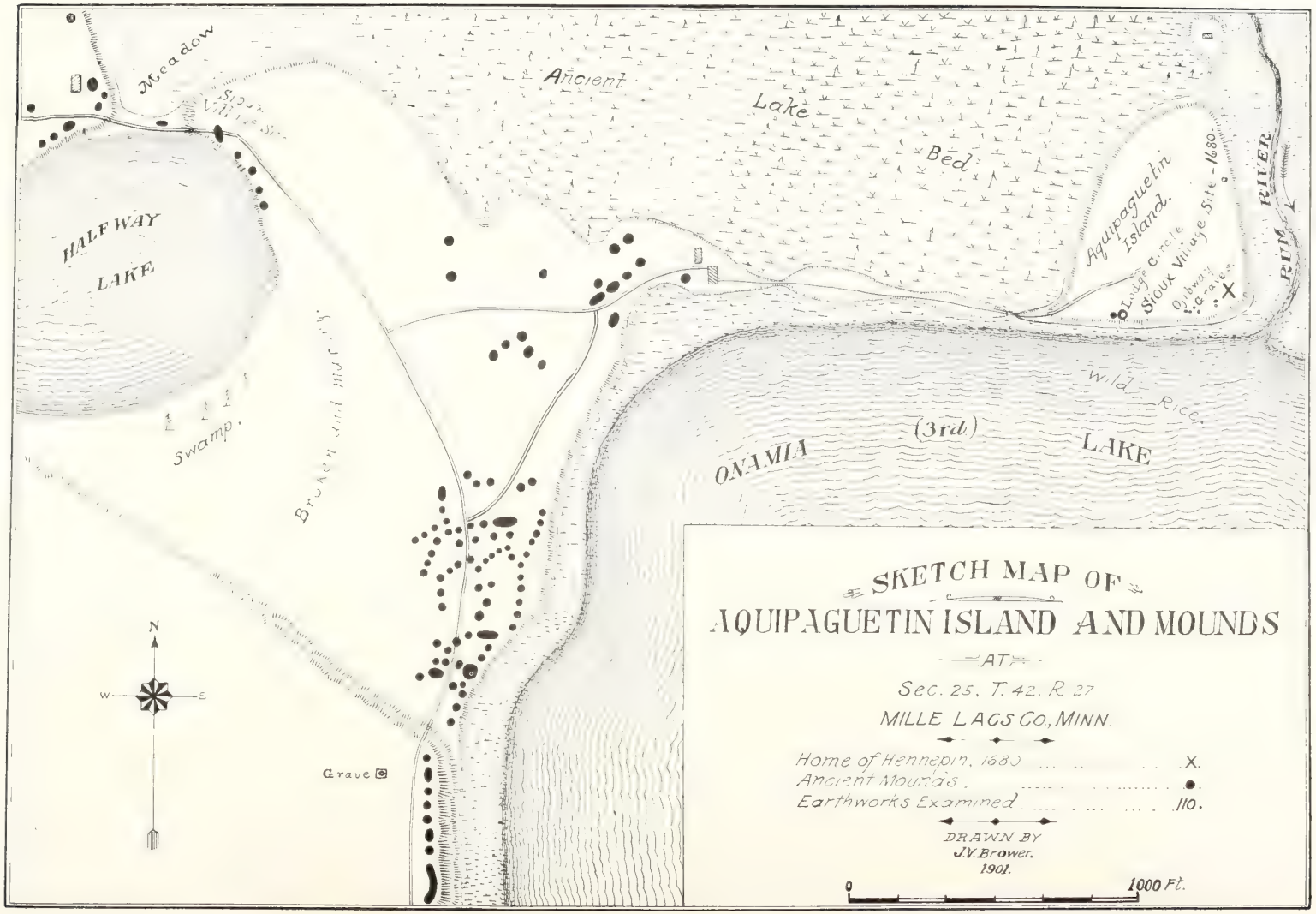
I beg the indulgence of the Council in directing attention toward archæologic conditions in the region of Kathio, as they have been found to exist. Mr. Louis Marlow, the Sisseton interpreter, recently stated that the name "Issati" or "Isanti" came from the fact that the Isanti people first came into the possession of iron or steel knives, possibly during Radisson's time, and for that reason were called "knife" people. It would naturally follow that the lake and river of that name, where they resided, became historically known as Knife lake and river, after

the name of the inhabitants. An exploration of that locality did not result in the discovery of any considerable evidences of populous occupancy previous to the Ojibway advent. Knife Lake has been flooded by lumbering operations, and the river which flows from it, short and unimportant, unites with Snake River near Mora, Kanabec County. A few miles below the mouth of Knife River, at a wild rice bed, Ann River also unites with Snake River. Between and about the localities described, the ancient Isanti band maintained an occupancy for a long period of time previous to the Ojibway warfare which resulted in a change of possession. Ancient and recent earthworks were constructed there, as indicated on the accompanying map, and pot-shards and flint implements recovered from the locality explored, are exactly similar to the same class of objects gathered at Kathio. Snake River was called Portage River in 1680, and the portages from that region across to Mille Lac undoubtedly caused that name to be used, suggested further, perhaps, by other portages extending eastward to Kettle River and Lake Superior. Knife Lake has been and now is so considerably flooded that it is impossible to traverse its shores except at uplands.

Hon. J. C. Pope, of Mora, furnished information relating to the location of earthworks examined, and explored the artificial ditch (Figure 1 on the preceding map) and the modern Indian inclosure (Figure 2), both of which are in the immediate neighborhood of the Ann River mounds. Mora was formerly known as "Gush-ki-ka-wag," "Trees-reach-across-the-river," but of the magnificent groves of pine which formerly characterized the locality, only burned stumps remain, extending from the mouth of Ann River to Knife Lake, between which two places, by canoe and overland, the ancient Isanti roamed at will, maintaining villages on the east side of Knife Lake and at the rice beds above the mouth of Ann River.

Not less attractive, with a greater natural wealth, the entire course of Rum River and its branches was discovered and utilized by the same Isanti people.

At the outlet of Onamia Lake they maintained a village near where Ericksonville is situated, the southern limit of an extensive wild rice locality. Aquipaguetin Island, at Section 25, Township 42, Range 27,


Meadow
Ancient
Lake
Bed
HALF WAY
LAKE
Aquipaguetin
Island.
Lodge Circle
Sioux Village Site - 1680.
Grave
RIVER
Swamp.
Wild Rice
ONAMIA
(3rd)
LAKE
N
W
E
Grave
SKETCH MAP OF
AQUIPAGUETIN ISLAND AND MOUNDS
AT
Sec. 25, T. 42, R. 27
MILLE LACS CO., MINN.
Home of Hennepin, 1680 ..... X.
Ancient Mounds ..... .
Earthworks Examined ..... 110.
DRAWN BY
J.V. Brower.
1901.
0
1000 Ft.

APPROACH TO AQUIPAGUETIN ISLAND.

AQUIPAGUETIN ISLAND, DENUDED.

The trees on this picturesque and historic ground were destroyed by lumbering operations in the winter of 1901.

was the home of an important band of M'de Wakan (Isanti) people, to whose village Hennepin was taken, in 1680. Prof. N. H. Winchell has said that Kathio must have been the central settlement of that great Sioux locality; the seat of empire from which they radiated in all directions until they possessed and occupied the forests and prairies of the entire region. Inclining to that view it may be best to place Aquipaguetin's band and a small outlying settlement at Halfway Lake as the southern limit of the "Great Village of the Nadoussioux, called Kathio," as described by Du Luth.

Hennepin wrote that he was obliged to wade in water to reach the canoes which took them to Aquipaguetin's village, in 1680. Just 221 years later, in the month of April, the writer found it impossible to approach a boat in Onamia Lake without wading through grass and reeds standing in water, and an exploration of the locality resulted in formulating the map of that interesting region, its mounds and village sites. Thence up Rum River to the central settlements of Kathio the Indian occupancy was considerable, scattered along in camps and small villages adjoining the extensive wild rice beds which exist there, until near the present outlet of Mille Lac, on both sides of First Lake, at the outlet itself, at Robbins Bay, along Shaub-aush-kung Point, at Shore View Bay, and at Wigwam Bay, all in close proximity, the archæologic indications are so considerable that the identification of the site of

ANCIENT KATHIO

is approached with renewed confidence, substantiated and sustained by certain historic events which have fortunately come to our knowledge.

Radisson wrote that the great Sioux town which he visited in the winter of 1658-59 contained 7,000 men, an item which incidentally proves that there was such a town in existence, reasonably accepted because that intrepid discoverer perpetuated a statement which twenty years later was verified by Du Luth when "on the 2nd July, 1679, he caused His Majesty's arms to be planted in the Great Village of the Nadoussioux called Kathio." (*Mille Lac*, page 89). One year later, while Hennepin was voyaging on the Mississippi with the Indians from the

outlet of Mille Lac. Du Luth overtook them and informed the Sioux that Hennepin was his elder brother (Shea, page 254), and from that time Hennepin was accorded more respectful treatment, which indicates that the warriors knew Du Luth from his visit among them the previous year, at Kathio, and yielded to his influence.

Prof. N. H. Winchell upon his "Historical Chart Showing Geographical Names," etc., 1884, (Minnesota Geological Survey, Plate I., Volume VI.), places Kathio at the outlet of Mille Lac.

The late Alfred J. Hill furnished Dr. Elliott Coues with the information from which the name "Kathio" was placed on Coues' map of the Upper Mississippi near the outlet of Mille Lac, a circumstance which perpetuates a part of Mr. Hill's great knowledge of geographic nomenclature to our advantage. The M'de Wakan people invariably located their largest towns near inlets or outlets of lakes supplying the greatest amount of natural food production. The wild rice and fish supplies are more abundant near the outlet than at any point on the shore of Mille Lac. From an enormous school of maskalonge observed at Outlet Bay, in April, 1901, during the spawning season, more than 600 were speared, some of which measured four feet in length, and they were hauled away in wagon-load quantities. No ancient fortifications have been discovered between Aquipaguetin Island and Wigwam Bay, while beyond, at more remote settlements, the embankments and inclosures are numerous, indicating that the Great Village, Kathio, did not require military operations for its protection and safety. Enemies did not dare approach the great Issati settlement where probably the largest band of fierce warriors ever permanently gathered at one place in that region were located, until the Ojibway warriors secured firearms and drove them to a precipitous retreat. There is another confirmation of the accepted site of Kathio. Chief

VIEW AT OUTLET OF MILLE LAC.

Wah-we-yay-cum-ig and his head men at Mille Lac, state that the great battle which was fought there, about the year 1750, took place at and below the outlet, and Warren's *History of the Ojibways*, pages 160 and 161, chronicles this tradition in the following words:

> The Dakotas occupied the lake in two large villages, one being located on Cormorant [Shaub-aush-kung] Point and the other at the outlet of the lake [in plain view of each other]. A few miles below this last village, they possessed another considerable village [at Aquipaguetin Island] on a smaller lake, connected with Mille Lac by a portion of Rum River. * * * The next morning the Ojibways, wishing to renew the conflict, found the [lower] village evacuated by the few who had survived their victorious arms. They had fled during the night down the river in their canoes, and it became a common saying that the former dwellers of Mille Lac became, by this three days' struggle, swept away forever from their favorite village sites.

Several archæologic reconnoissances of the three village sites mentioned by Mr. Warren, and of the intervening territory, conducted by the writer in 1899, 1900 and 1901, have resulted in a belief that the true location of the Ancient Kathio Region was central about the present outlet of Mille Lac.

Mr. David I. Bushnell, Jr., was associated in the work during that portion of 1900 which resulted in the publication of *Mille Lac*.

For the charted details of explorations at Kathio, reference is had to the plate facing the title page of this publication, the sketch map of Aquipaguetin Island, and the archæologic chart of Mille Lac at page xvi., Volume III., of this series of *Memoirs*. (See Appendix).

The gradual increase of aboriginal population in the Issati and Kathio districts during prehistoric periods caused many new villages to be located at places to the northward and elsewhere, convenient to natural food supplies, until the spread of population distinguished the villagers to an extent which caused them to be called "Bands of the East,"[4] and they penetrated to the very limits of the territory which they discovered.

An archæologic description of the localities they occupied is approached with caution and confidence; caution, because the desire is

4. For a classification of the grand divisions, confederacies and tribes, see, *The Siouan Indians*, by W. J. McGee, Washington, 1897

VIEW AT NILES POINT, ROUND LAKE.

Aitkin County, Minnesota.

Rev. J. A. Gilfillan writes the Ojibway name "Ga-wawiye-gumag," meaning Round Lake.

Niles Point is named after Mr. Frederick A. Niles.

Round Lake was, during a post-glacial period, a portion of Mille Lac, now separated by lake beaches at Nichols Ancient Lodge Circles.

The view shows the character of many shore lines in the Kathio locality.

Captain C. H. Beaulieu, the Ojibway interpreter, in a letter dated August 31, 1901, at Bena, Minnesota, says:

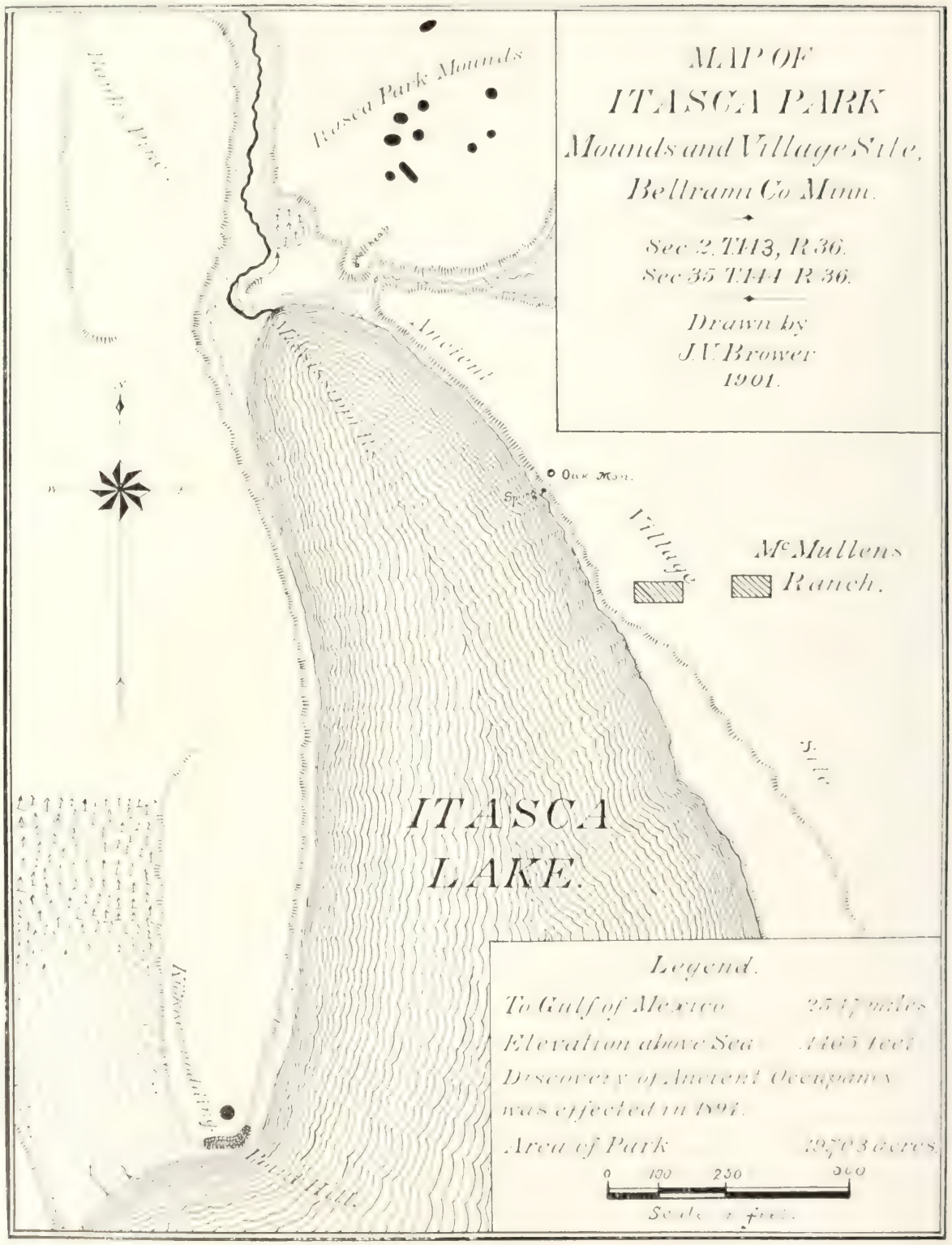
My Dear Sir:—Yours of yesterday's date is received, in which you ask the correct spelling, in Ojibway, of Round Lake, and saying you have it in three forms, viz.: "Ka-wa-yega-mong," "Ga-wa-wi-ye-gum-ag" and "Gawawiyeguma." The orthography is apparently French. The second form, "Ga-wa-wi-ye-gum-ag," is correct, as would be the third if the letter "g" had been added to last syllable. Wawiyegama signifies any round lake or body of water.

ever present to state only facts, and confidence, which is amply sustained by an unalterable, corroborative historic record.

Du Luth, Hennepin and Le Sueur, approaching the M'de Wakan settlements more than 200 years ago, visited or heard of and reported populous Sioux towns northward from Mille Lac, two of which were called Songasquitons and Ouadebatons; respectively the Brave Village and River Village.

A characteristic *Memoir* of this series, Volume III., 1900, described numerous mounds and village sites along the shores of Mille Lac; results of an extended exploration of the entire shore line of the lake, which are not to be repeated or exploited in the present volume.

The population of the Sioux people from a limited beginning to an important occupancy has been systematically traced until they can be certainly identified with the mound building period. Gradually they advanced east, west, north and south, often fortifying their positions with elaborate earthworks, becoming characterized as fierce warriors long before they were first visited by Radisson and Du Luth. From Kathio they portaged west six miles to Platte Lake and occupied that locality permanently, reaching the Mississippi by way of Platte River, constructing various earthworks and a series of embankments on a portage which led them to Daggett Brook and Noka River. From the south end of Duck Flutter Portage, at the northwest limit of Mille Lac, their village sites and earthworks extended through to Borden Lake by way of Garrison Creek and Ga-wa-wi-ye-gum-ag. Large camping grounds were maintained on the north and south shores of Borden Lake, and an extensive village was occupied at the mouth of Garrison Creek. From Nichols Bay they portaged to Farm Island Lake, maintained a town at the southern extremity of that lake, fortified it, and erected embankments on the ridge between a bay of the lake and Mud River at Section 6, Township 45, Range 27. They used One Portage from the Wealthwood shore of Mille Lac to the southern bend of Mud River for centuries, building a town at the outlet of Spirit Lake on Mud River, one mile southeast from the outlet of Farm Island Lake, and occupied that whole water course to Aitkin. From Big Bay and Malmo, at an extensive camping ground, they

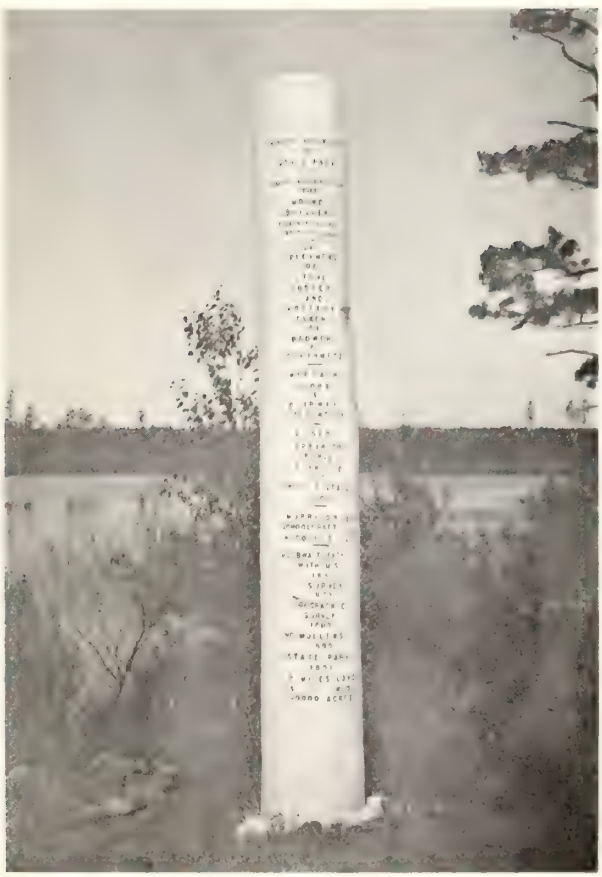

MAP OF
ITASCA PARK
Mounds and Village Site,
Beltrami Co Minn.
Sec 2. T143, R36.
Sec 35 T144 R36.
Drawn by
J.V. Brower
1901.
Itasca Park Mounds
Bluff
Ancient
Mississippi River
Oak Mon.
Spring
Village
McMullens
Ranch.
ITASCA
LAKE.
Legend.
To Gulf of Mexico 2514 miles
Elevation above Sea 1465 feet
Discovery of Ancient Occupancy
was effected in 1891.
Area of Park 2903 acres.
0 100 250 500
Scale in feet.

traversed the region to Bromley Lake, where a long continued and important interior town was established on Rice Creek, below the present outlet of Rice Lake, and from thence occupied the whole course of Rice River to the Mississippi. At Bromley Lake there are many mounds and embankments intermingled at the central portions of the old Sioux settlements. From the east shore of Mille Lac they portaged to Snake River and occupied the entire course of that stream to the Issati locality and St. Croix River. From Giminissing Bay a thoroughfare was opened to Knife Lake and Ann River, and from Sagawamick and South End bays portages led to Rum and Knife rivers. In all directions from Mille Lac the ancient highways of the natives radiated, and by their use and along the water courses everywhere available, the expansion of the bands extended to an occupancy which finally included the whole upper course of the Mississippi and the territory from Lake Superior to the great buffalo ranges of the remote plains in the prairie region of the West. The earliest chroniclers with great advantage recorded a description of their habits, characteristics, towns, villages, implements, portages and nomenclature, to an extent which now fortifies an attempt to trace them back to the places of original occupancy in our commonwealth during prehistoric ages, in the state where the Sioux name "Minnesota" originated from an expression elicited by the softened colors of a charming meteorologic reflection.

WILLIAM McMULLEN.
Shot October 30, 1898.

At Itasca Lake a considerable village was located, where the late William McMullen[5] maintained his frontier and widely known hunters' ranch, which has since become a part of Itasca State Park, and where more than 2,000 travelers found hospitality and accommodations. An

5. Shot and instantly killed with a 45-90 Winchester in the hands of a careless person who, on trial for murder, claimed that he mistook the victim for a deer.



VIEW AT ANCIENT VILLAGE SITE.

North End of Itasca Lake.

The location is within the limits of Itasca State Park.

oak tablet was established at McMullen's ranch in 1894, indicating the location of archæologic discoveries there with other engraved references, as shown by the plate facing this page, but at the time that landmark was erected the results of these investigations had not reached a state of completeness sufficiently definite to permit of an identification of the people who occupied that ancient village. All of the stone implements, flint knives and points and pot-shards which have been recovered at Itasca Lake are entirely comparable in form, size, workmanship and material with the same class of objects which have been recovered from the village sites at Kathio; the bones of their dead were deposited under the same kind of mounds; exactly similar arrowpoints of gunflint and white quartz were made and used there, and the contents of a kjökkenmödding at Point Hill disclosed the presence of bones of animals, which proved that they subsisted upon the same kind of food, prepared in characteristically similar clay vessels, all which justifies a conclusion that ancient man migrated from the region of Kathio across One Portage, down Mud River and up the Mississippi until he became advantageously domiciled at the very source of that great water course. At Itasca Lake the Issati people selected a picturesque location for their permanent village, and they penetrated to every portion of that romantic retreat, leaving the footprints of their presence at Elk Lake, Ocano Springs, Mary Creek and Nicollet Valley, and the results of several canoe voyages down the Mississippi from Itasca Lake have determined a discovery of the sites of many of their camping grounds, villages and mound groups, a greatly curtailed description of which is attempted at this time.

The entire distance between Itasca Lake and Kathio has been traversed on different occasions, and from camping grounds, by canoe, on foot, or with conveyances, a personal knowledge of the whole stretch of country has been gained, often enhanced by consultations with Indians, the assistance of friends and acquaintances, or by the coöperation of those who were voyaging companions or employed assistants.

Among numerous localities visited and explored along the Mississippi and some of its tributaries, discoveries indicate the presence of ancient man at the rice beds above the mouth of Piniddiwin River and at the

mouth of Boot Leg Creek. There was a portage from the southwest angle of Irving Lake to the Mississippi, and several large mounds are located there. At Carr's field, mouth of Yellow Head River, encampments were maintained for a long period of time, and a mound group and village site at Naiwa Lake, with a camping site at the outlet of Lake Plantagenet, show that the entire course of that stream, often called Schoolcraft's branch of the Mississippi, was a prehistoric thoroughfare. The south end of Bemidji Lake was habitually resorted to, and that camping ground and village site is one of the oldest known to exist there. Several mounds are located inside of the city limits at Bemidji. A portage from the north end of Bemidji Lake led to Turtle River. Several old camp sites, three mounds and two old stone dams are located between the outlet of Bemidji Lake and the Tascodiac effigy mounds, which are at a high bank on the Mississippi nearest above the entrance to Tascodiac Lake. The stone dams are rude attempts to throw the current of the Mississippi to a central channel by arranging rows of boulders from either shore toward the deepest water at rapids, intended to facilitate the passage of canoes. No information concerning their origin has been gained. The Tascodiac village site and mounds are located at the outlet of the lake bearing that name. On both sides of the entrance to Coues Lake (also called Andrusia, and Little Cass), there is a village site and mounds. The divide between the last named lake and Cass Lake appears only to have been a convenient camping ground. At the mouth of Turtle River there is an old camp site where ancient man turned north up that stream, portaging to Red Lake, or south through Pike Bay, portaging to Leech Lake, or east down the Mississippi through the outlet of Cass Lake, where a group of mounds indicates an occupancy by the nomadic people of that remote past. Near the mouth of 3d River (Brower River, by Coues, and Spruce Bush River), there was an island which they occupied, but the overflow of Winnibigoshish Lake, caused by a United States reservoir dam, has prevented any considerable exploration there. Raven Point, west shore of Winnibigoshish, was a camping ground, and at the bluff on the west side of the mouth of 2d River (Pigeon River) there was long maintained a general camping ground by passing canoe parties while frequenting

the Winnibigoshish locality. Kish-kiz-it-ed Bwan (Cut Foot Sioux) lake, river and portage, situated between the northeast extremity of Winnibigoshish Lake and Bow String Lake, was an important locality where prehistoric man turned northward down Big Fork River toward Rainy Lake, constructing scattered groups of mounds at various places which have been only partially explored. The outlet of Winnibigoshish Lake is the site of an important and extensive reservoir dam. At the east end of that dam, and at the west side of the outlet above the dam, are situated mounds, embankments and an extended village site. The excavations made while the Winnibigoshish reservoir dam was under construction, and reconstruction, caused an obliteration of the most important mounds of the group. Two routes of travel were frequented from Winnibigoshish Lake to the mouth of Leech Lake River, one by way of the Mississippi and the other through Ball Club Lake. At White Oak Point there is an ancient village site and several mounds, and from thence down the Mississippi old camp sites are numerous, usually at or near the entrance of tributary streams. Some of the camp sites noted are situated at the mouth of the Vermillion, two miles up that stream, at the entrance to Pokeguma Lake, at Pokeguma Falls, at the mouth of Prairie River and at the mouth of Split Hand Creek, but mound groups are scarce along the Mississippi between the mouth of Leech Lake River and Sandy Lake. The interior lake region of Itasca County has not been archæologically explored, but it is known that ancient man penetrated that region to the international boundary.

At the outlet of Sandy Lake, Aitkin County, large numbers of copper, flint and stone implements have been recovered, and the mounds of the locality are in scattered groups along Sandy River.

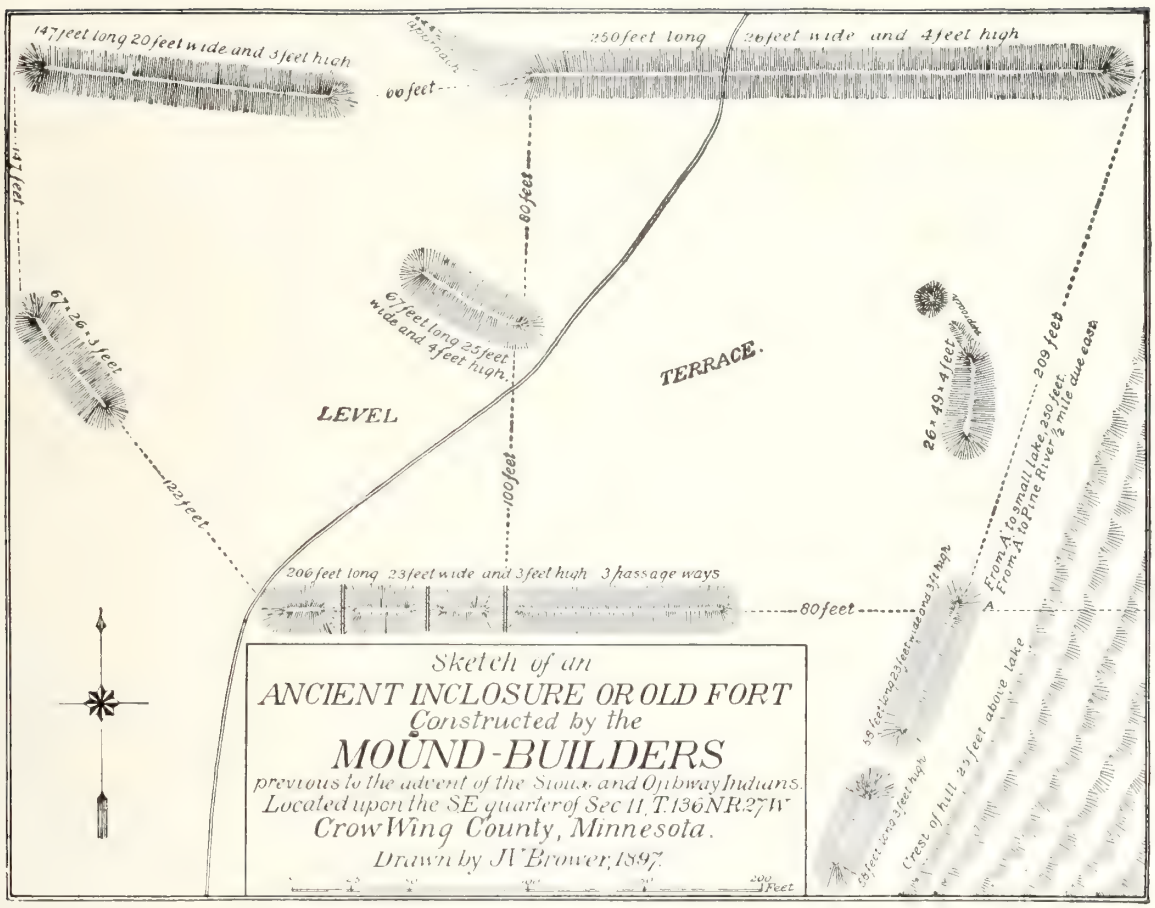
From the mouth of West Savanna River at the east shore of Sandy Lake to the mouth of East Savanna River where it unites with St. Louis River, there was a great route of aboriginal travel between the waters of Lake Superior and the Mississippi, the portage over the divide between the East and West Savanna crossing a part of Township 50, Range 22.

Six village sites were discovered at the following named places: At outlet and inlet of Sandy Lake, near mouth of West Savanna River; at Section 16, Township 49, Range 23; at west side of Davis Lake, and

at the head of Sandy River, south of Tamarac. The locality at the mouth of Willow River was a camping ground, and the whole course of that stream was a hunting resort. At the mouth of Rice River the ancient Issati floated their canoes in the current of that stream on their way to or from the extensive and extended settlements at Bromley Lake, maintaining a portage from the rapids above Kimberly southward to Rice Lake, establishing camping grounds and constructing mounds at each end of the trail. From Kathio, through Mille Lac over One Portage, and down Mud River, they approached the Mississippi where now stands the city of Aitkin, occupying a town at Lower Red Cedar Lake, near the outlet of which there is a mound group, at Section 29, Township 47, Range 27. The whole distance direct from Kathio to Itasca Lake, as described, is about 400 miles by the canoe route of travel which the Indians frequented.

FLAT-MOUTH.
Ojibway Chief.
Esh-ke-bug-e-coshe
(Bill-like-a-new-leaf).

Continuing down the Mississippi they occupied Rabbit River Valley, and constructed mounds there, and one mile above the mouth of Pine River there is the site of an ancient town of importance at a large mound group, two miles above which, at Section 11, Township 136, Range 27, is situated Fort Flatmouth, an ancient inclosure. The Pine River water course and all its branches and lakes was a favorite resort where many settlements were established and hundreds of mounds constructed. The largest towns were at Section 24, Township 136, Range 27; Cross Lake; and Upper Hay Lake, near where they erected, respectively, Fort Flatmouth, the Gordon Embankments and Fort Poualak, from which routes of travel extended to Leech Lake by way of Boy River and the mouth of the Shingobi. Every shore of Leech Lake, its large bays, rivers and creeks from Kabekona to the mouth of Leech Lake


147 feet long 20 feet wide and 3 feet high
250 feet long
20 feet wide and 4 feet high
60 feet
80 feet
67 feet long 25 feet wide and 4 feet high
67 · 26 · 3 feet
LEVEL
TERRACE.
26 · 49 · 4 feet
209 feet
From A to small lake 250 feet
From A to Pine River ½ mile due east
122 feet
100 feet
206 feet long 23 feet wide and 3 feet high 3 passage ways
80 feet
A
Sketch of an
ANCIENT INCLOSURE OR OLD FORT
Constructed by the
MOUND-BUILDERS
previous to the advent of the Sioux and Ojibway Indians.
Located upon the SE quarter of Sec 11, T 136 N R 27 W
Crow Wing County, Minnesota.
Drawn by J V Brower, 1897.
200 Feet

FORT FLATMOUTH.

The small chart on this page was prepared in 1896, for the *Legislative Manual* of Minnesota for 1897, at which time identification of the mound builders of Minnesota had not been certainly consummated, notwithstanding the long period of time during which that question had been considered and studied.

Flatmouth informed Warren, the author of the *History of the Ojibways*, 1852, of the location of the Pine River mounds immediately below the old fort, and for that reason the inclosure has been named after him.

The above explanation will indicate why the title of the chart erroneously states that those earthworks were constructed before the advent of Sioux Indians into that region.

River, and from Bear Island to Pike Bay Portage, were hunting and fishing resorts. The principal settlement appears to have been at Mound Point (Sections 23, 25 and 26, Township 143, Range 31), and portages led from the extremities of Leech Lake in many directions to neighboring lakes. It would be a felicitous privilege to place side by side, in the presence of this Council, the earthen mounds, pottery, arrowpoints and flint knives observed at Leech Lake with those of Kathio, when it would be impossible to detect the slightest material difference.

Fortunately the historic record[6] yields to us the information that Sioux Indians, about 150 years ago, retired from their long continued settlements at Leech Lake to escape from the dangers of the warlike sagacity of the Ojibway Indian.

CROW WING RIVER.

At an island at the mouth of Crow Wing River and on the mainland opposite, at each side of the Mississippi, where Crow Wing was later established by the Ojibways, there was frequented a natural camping ground by canoe people passing up or down Crow Wing River. A considerable quantity of broken pottery and archæologic debris has been found there, all of which is of the Kathio type, which fact fairly discloses the identity of the ancient campers. That identification has been amply sustained by the discovery of the extensive mound groups and embankments which commence above the mouth of Gull River and east of the mouth of Pillager Creek and extend at intervals through the Gull Lake region to Mission Lakes and Fort Flatmouth, a distance of thirty miles, with a canoe route northward from Gull Lake, through Lake Sibley, and a short two-mile portage to Fort Poualak and Upper Hay Lake. Fourteen mound groups, ten identified village sites and three forts have been explored along those two ancient thoroughfares; Fort Pillager, with its nineteen distinct embankments at Litttle Red Sand Lake, appearing to be the most important. All of the archæologic objects recovered in that region are distinctly of the Kathio types, and every indication points with an unerring certainty toward a contempor-

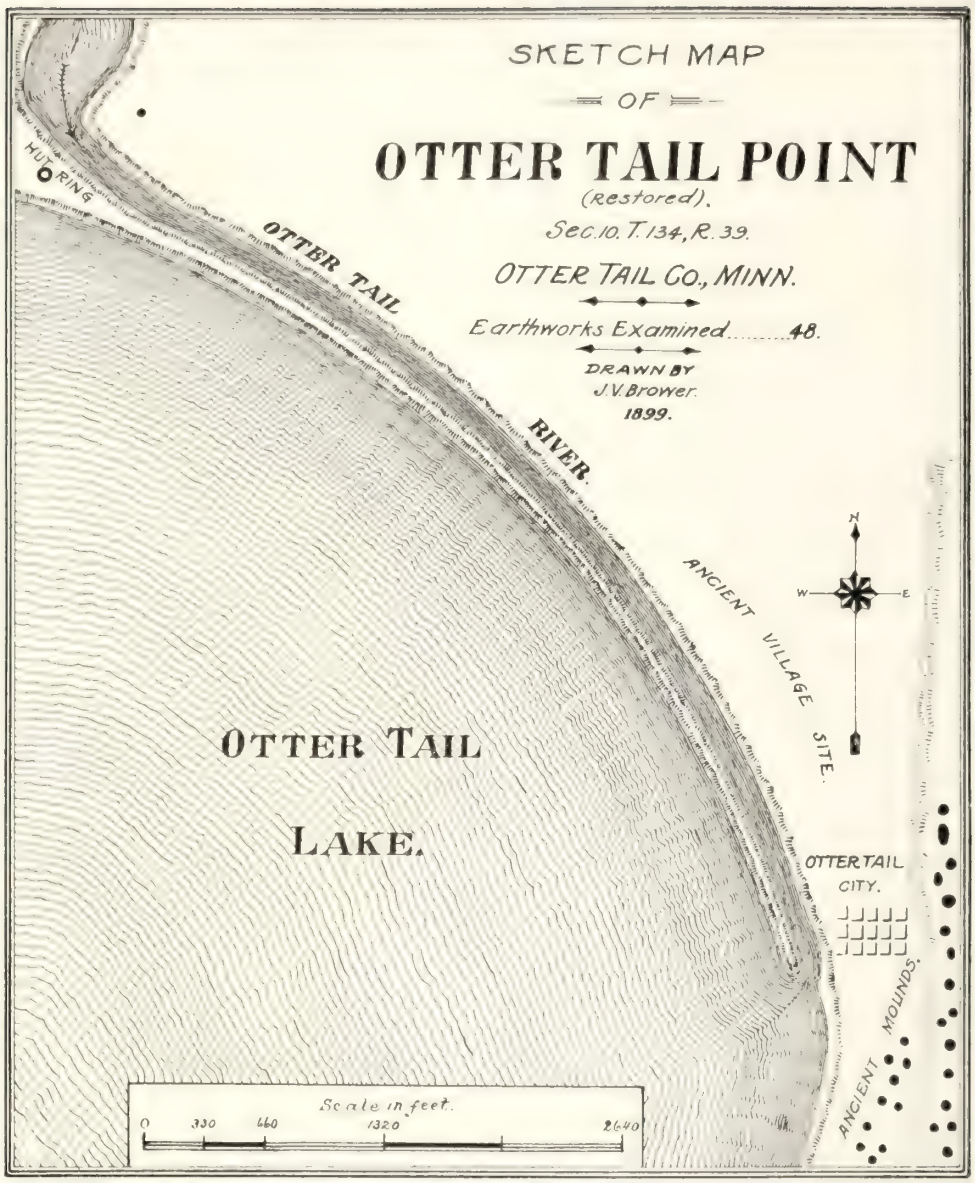
6. Warren's *History of the Ojibways*, pages 176 to 178.

aneous age, and relationship, between the ancient villagers of the two regions.

From the mouth of Pillager Creek they ascended Crow Wing River and all of its principal branches, portaging into Leech Lake from the upper extremity of Eleventh Lake, through May Brook at Walker, Cass County, and the Shingobi River. Twelve mound groups have been examined along the course of Crow Wing River.

From the mouth of Shell River, where there was a village, the same people penetrated that region to Shell Lake, from the west end of which they portaged across the divide to Otter Tail River, frequenting intermediate localities at Blueberry Lake, Straight River, Fish Hook river and lake, Two Inlet Lake, Potato Lake, the Bottle Neck and the Greater and Lesser Mantrap localities, occupying a considerable town at the outlet of Fish Hook Lake, near a mound group and important embankments one mile north of Park Rapids. They ascended Leaf River to Gourd Lake, maintaining a long continued use of the portage across the divide to Otter Tail Lake, from the outlet of which to the source of Otter Tail River there was an important occupancy, evidenced by the construction of a large number of mounds, many embankments and several inclosures at the horizon of the Great Buffalo Plains of the West, and it is my opinion that they can be traced from the source of the Otter Tail across the divide to Itasca Lake, a distance of only twelve miles, but at present that locality is obscured by a dense growth of brush and timber.

They ascended Long Prairie River to the numerous lakes at its head, in Douglas County, and the village sites, camping grounds and mound groups along the course of that river and its branches are numerous, commencing immediately at the mouth of the stream and extending to its source. The extent of the occupancy there is evidenced by the fact that Turtle Creek and Eagle Creek, in Todd County, both very small water courses, were frequented, and camping sites have been found above Eagle Bend, at Browerville and at Rice Lake. A portage from Charlotte Lake to Sauk River, along the west side of Round Prairie, was maintained. Sauk River Valley from Sauk Rapids to the west side of Osakis Lake, and Crow River Valley from the present site



OTTER TAIL POINT

is a timbered sand and gravel bank from fifty to 100 feet in width and about twenty-five feet in height. About 1,400 feet of the Point at the ancient village site has been removed, said to have been demolished by log drivers, and the channel of the river now flows through the opening. Otter Tail county, lake and river were named after this remarkable formation.

of Dayton, in Hennepin County, to the prairies and plains constituted two routes of travel leading to and returning from the buffalo ranges. Those valleys are distinguished by the presence of innumerable village sites and tumuli.

Hennepin, in 1680, was conducted across the Mississippi from the mouth of Rum River to the bluff where is now located the village of Champlin, near a Sioux camping ground and several mounds. It is a notable fact that all of the chipped implements and pieces of clay vessels which have been secured at that Sioux camping ground are entirely similar to the same class of objects secured at Aquipaguetin Island, where Hennepin was located before he started with the Indians on the memorable hunting expedition which resulted in the discovery of Saint Anthony Falls.

It seems unnecessary at this time to enter upon any extended description of the early and well known Siouan occupancy of the St. Croix and Minnesota River valleys, because a discussion of that fact would not disclose any considerable effective additional knowledge of the settlements in the Kathio Region.

The bands of that locality in prehistoric times maintained possession of the Mississippi River from Itasca Lake to the mouth of St. Croix River, ascending its numerous branches to thousands of lakes on hunting expeditions, often building permanent towns near wild rice beds and good fishing waters, and it should not be forgotten that Accault and Hennepin came in contact with them far below the Red Wing and Wabasha localities, which afterward became the sites of their additional villages.

When an entire description of the earliest Siouan occupancy of the Northwest shall have been written, describing the formation of all the tribes and bands, and their migrations, the results will constitute an addition to our present history.

KATHIO QUARTZ BLADES AND POINTS. ½

§ 4. STAGE OF CULTURE.

ILLUSTRATIONS AND DESCRIPTIONS OF STONE AND FLINT IMPLEMENTS AND OBJECTS RECOVERED AT AND NEAR KATHIO, WITH BRIEF REFERENCES TO HISTORIC INFORMATION DESCRIBING THEIR ORIGIN AND USE IN PROCURING AND PREPARING FOOD AND RAIMENT.

Dr. Thomas Wilson, at page 86, *National Museum Report*, 1895, asserted that there is great necessity for graphic delineation of archæologic objects, "as no person can by mere words describe the form" of stone and flint implements. Before Dr. Wilson wrote that statement the value of illustration was shown by photographic reproductions in *Prehistoric Man at Headwaters of the Mississippi*, and at this time the same process seems doubly valuable in the attempt to trace the ancient people of Kathio back to their earliest primitive customs in the Northwest.

Unascertainable billions of stone, quartz and flint boulders and cobbles are involved in the glacial drift which almost completely conceals the original surface of the earth in Minnesota. There are also slate formations, pipestone quarries, native copper mines and drift copper. At Gunflint Lake and beyond to the northeastward there is an extensive formation of gunflint of such superior quality that it became a favorite material from which to make knives, spearheads, arrowpoints, drills and scrapers, many of which, associated with innumerable gunflint spalls, have been recovered at all the Siouan village sites which have been explored in Northern Minnesota. Axes of various sizes were often made of granite, and grooved stone hammers made from glacial cobbles were quite common. Large and small boulders were systematically fractured to obtain oval spalls from which various and numerous blades and implements were chipped into form. Stone hoes and agricultural implements are rare and scarce in the Kathio

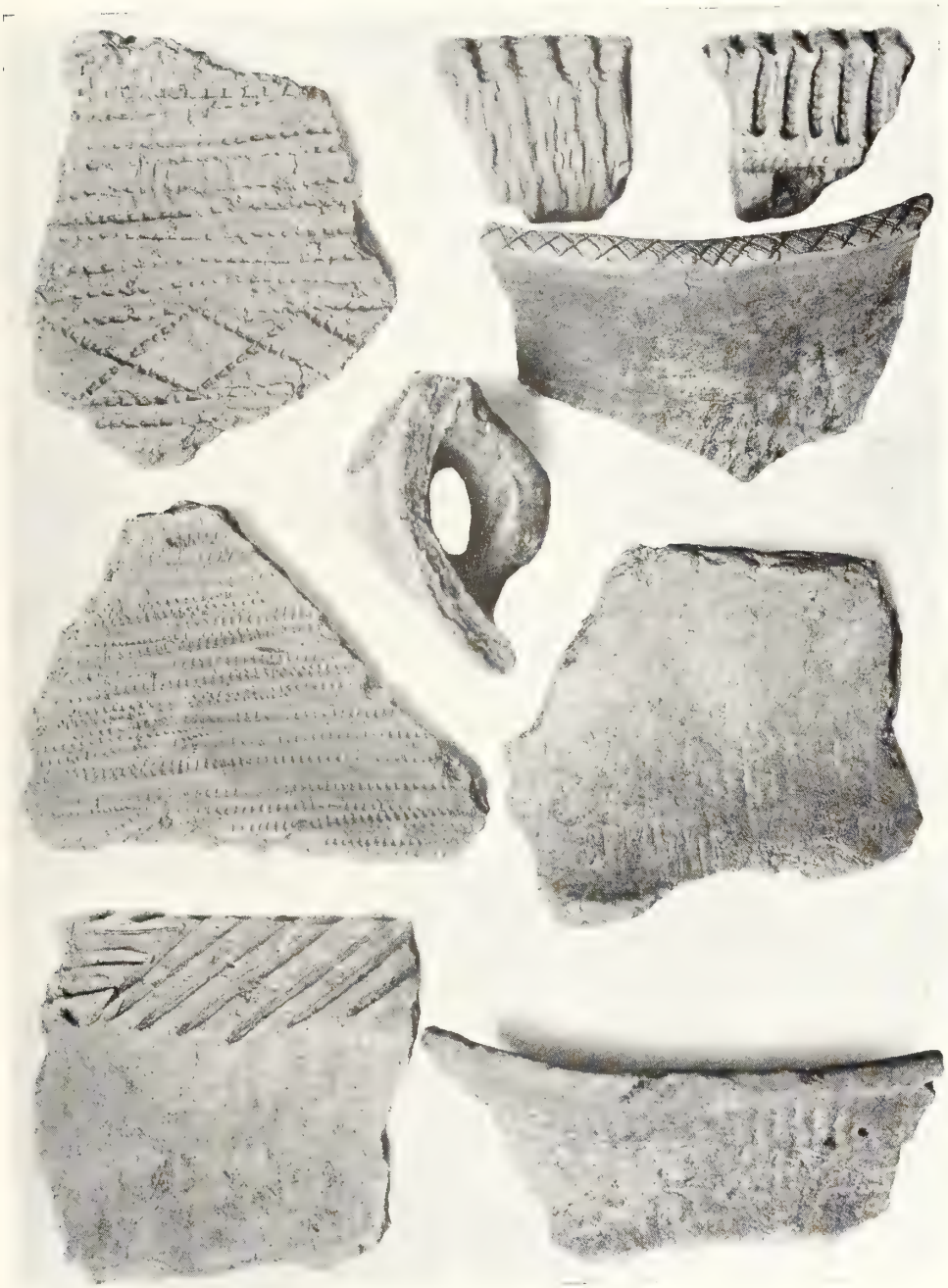
Region, seldom notched at the base, and generally made of flat boulders or large boulder spalls. Sinkers were made from large round pebbles, by grooving, or flat pebbles, notched at the ends by fracturing.

Thousands of clay vessels were made and commonly used for domestic purposes, ranging in size from a small cup to a large cooking pot, some with and some without handles. The unique, various and numerous forms of imprints and chevrons on the outside of clay vessels indicate that wicker baskets and fabric bags were used within which to mould the vessels into form. Occasionally the imprint of a twisted rawhide cord appears near the rim of vessels, and fantastic stamps were used

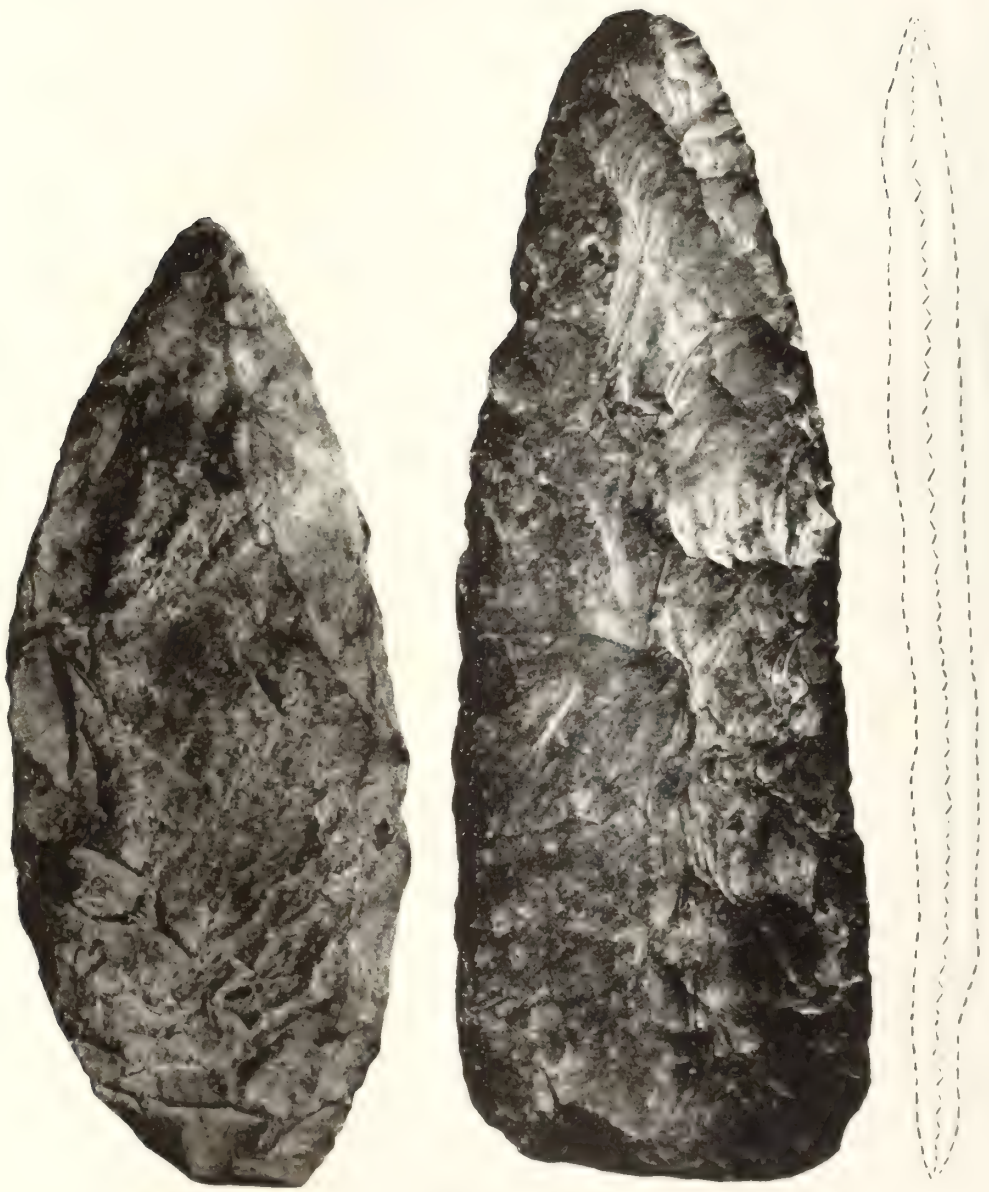
1. KATHLO WAR ARROWPOINTS. ½. 1
2. KATHLO DOMESTIC ARROWPOINTS. ½. 2

in many cases to indent upright or oblique imprintations around the rims of vessels to increase their strength and durability, and a common method of the same character was by perforations half way into or entirely through the potrims. The vessels were generally made from a prepared mortar of pulverized granite and clam shells, clay, sand and water.

The war arrowpoints and domestic arrowpoints, in nearly equal numbers, have been quite numerously recovered from all the village



KATHIO POTSHARDS. ½.



KATHIO STONE KNIVES. ½

sites explored, a result which corroborates the earlier historic accounts of that great hunter nation of savage warriors.

Copper implements, ornaments, lanceheads, arrowpoints, awls, armlets, spuds, hatchets, chisels, spades and knives were in use, invariably made by battering native copper into form. The discovery of copper crescents in that region, associated with the implements described, said by Radisson to be in the form of a "starr or half moone," was one of several important facts which demonstrated the true identity of the Kathio people as a mound building race of men.

Ice axes made by grooving, battering and chipping boulders into form, used in winter to secure water through openings in thick ice, were common objects, often very rudely made, and occasionally weighed from twelve to fifteen pounds. One of the larger size is illustrated at page xvi, *Mille Lac*, and one of the smaller specimens is introduced as an illustration following the table of contents in this *Memoir*.

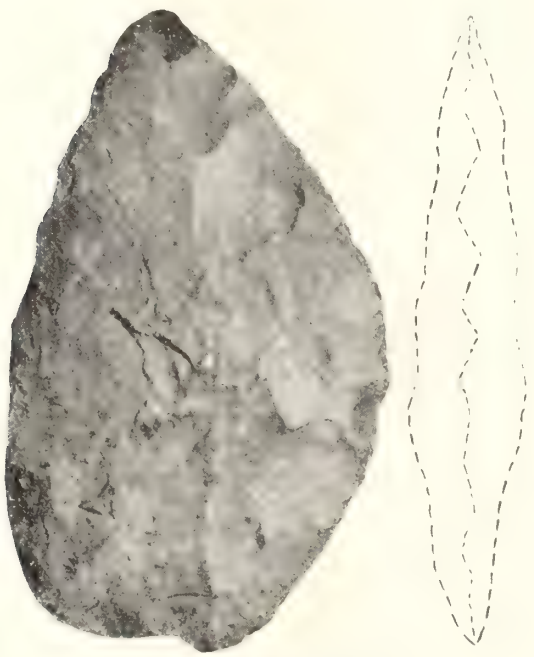
KATHIO BLADE.

Ground celts in limited supply were made and used, as were also various chipped blades and fleshing implements in considerable numbers.

Fishing nets, undoubtedly woven from thread made of the inside portion of basswood or moosewood bark, were in use to some extent, and birch bark canoes were numerously constructed and of common use, as convincingly stated in Hennepin's narrative description. Platters and plates were also made of bark, and bowls and spoons were made of wood. The indications at Kathio very convincingly suggest that practically all the earlier customs of North American Indians were known to the Isanti people, and the published descriptions written by Radisson

and Hennepin, sustained by the statements of Captain Jonathan Carver, about 100 years later, studied in connection with laborious archæologic explorations, constitute an authoritative basis for that conclusion.

The food supply was principally drawn from game, fish, wild rice, and biltong made of buffalo meat, but their agriculture was of the most limited significance, scarcely exceeding the cultivation of a little squaw-corn, and, as Radisson wrote, some "pumpkins and citrals." About one ton of animal bones was exhumed from the kjökkenmödding at Point Hill, Itasca Lake, and the disclosure revealed the bones of nearly every wild animal known to have existed there, including the moose, deer, bear, beaver, wolf and fox. Wild fruits, berries, roots, nuts, turtles, and the eggs of the larger wild fowl have, during the whole of the historic period, constituted a portion of Indian subsistence in the Upper Mississippi Basin, and there can be no reasonable doubt that the earliest mound building people at Mille Lac made all such natural supplies available as material for subsistence.

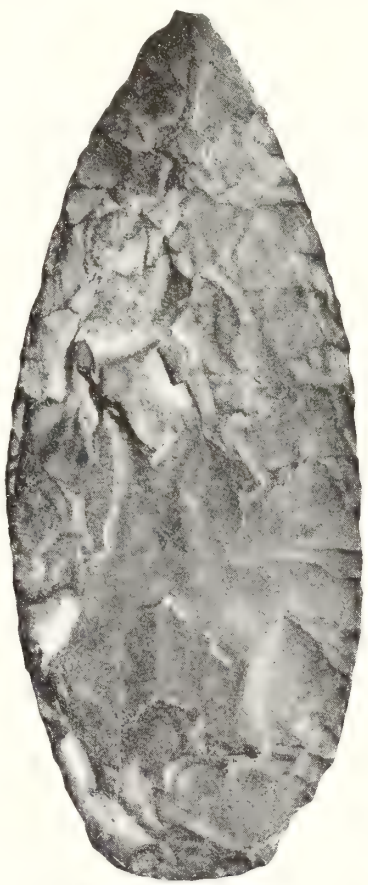


KATHIO BLADE. ½

Furs and the tanned skins of animals covered their nakedness, mats of rushes and grass carpeted their lodges, beaver robes for bedding were in comfortable use, but the earthen huts were by no means as numerous as Mr. Warren intimated in his *History of the Ojibways*.

Concerning their advance in a semi-civilization, there are some indications in the historic record which need not remain unconsidered. Seven of the bands evolved the name "Dakota" by the act of gathering in council and in a friendly manner lighting their seven council fires. They maintained an ancient verbal game law for the seasonable slaughter

of buffalo, and controlled their annual tribal movements and migrations with an unwritten calendar based on meteorologic conditions and the monthly lapses of time counted by the phases of the moon. Their cosmic symbols indicate a very good degree of knowledge concerning the four and eight directions, departures and distances. Notwithstanding the fact that polygamous marriages were made the medium for increasing their numbers, adultery was savagely punished by cutting off the nose of the female offender. They worshiped a deity with greater veneration and constancy than the large maximum per cent of the present enlightened race which abstains from all church relationship and religious participation. Archæologic conditions throughout the Kathio Region seem to indicate that nearly all of the enumerated signs of a semi-civilization were unusual when the very ancient ancestry of the Spirit Lake villagers originally discovered the site of Kathio at a time when the only law was a question of subsistence for self preservation and protection from the elements by those wild men when they first penetrated that picturesque locality of a thousand lakes.



KATHIO KNIFE. ½.

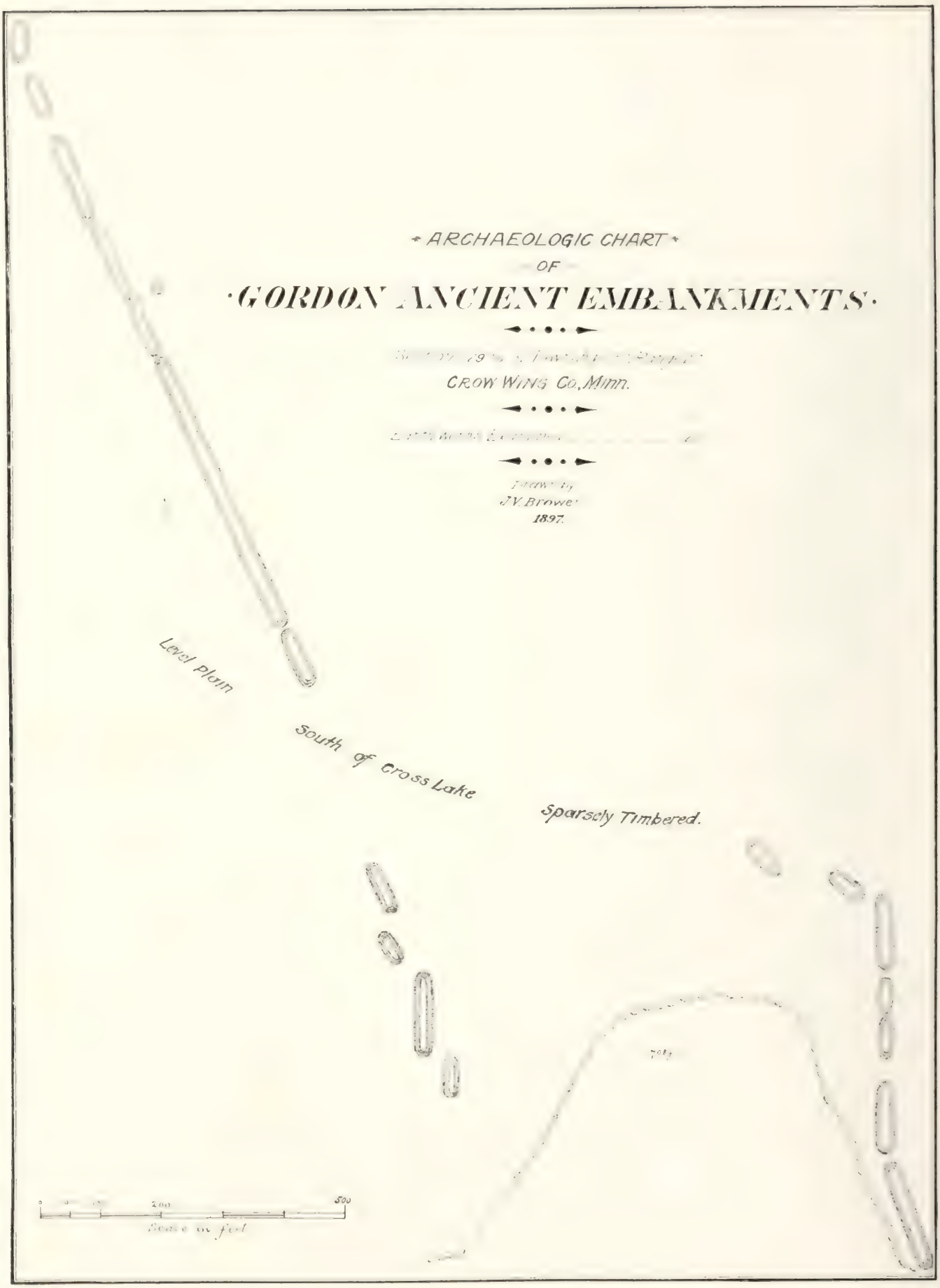
From the date of the earliest appearance of the Isanti Indians on the waters of the Upper Mississippi, above St. Anthony Falls, many centuries ago, their advance in culture, increase in numbers and strength in warfare, step by step assumed such proportions and importance that all other tribes receded before their movements toward possession of every domestic facility offered by nature in the surrounding country, from the copper mines and gunflint quarries to the buffalo ranges on the treeless prairies adjoining the beautifully timbered lacustrine region at headwater branches of the Mississippi.

KATHIO CHIPPED HATCHET. ½.

Made from a Boulder Spall.

STONE HAMMER FROM LEECH LAKE. ½.

STONE HAMMER FROM ITASCA LAKE. ½.


ARCHAEOLOGIC CHART
OF
GORDON ANCIENT EMBANKMENTS
CROW WING Co. Minn.
Drawn by
J.V. Brower
1897.
Level Plain
South of Cross Lake
Sparsely Timbered.
200
500
Scale in feet

§ 5. THE HOHE WAR.

THE REBELLION OF THE ASSINIBOIN OFFENDERS AND THEIR ENFORCED RETREAT TO A SEPARATE TRIBAL SETTLEMENT IN THE REMOTE NORTHWEST.

In *Siouan Indians*, page 161, Professor W. J. McGee tabulates the Assiniboin band as "an offshoot from the Yanktonai." Professor N. H. Winchell, on his *Historical Chart*, placed the name "Ihanktonwan" from near Osakis Lake to South Fork of Crow River. Carver wrote across the face of his chart, 1767, about where Cut Foot Sioux Portage is located, the words: "This is the road of war between the Naudowessie and the Assiniboils." On Hennepin's map the name "Les Hanctons" appears north of Lac Buade (Mille Lac). On the Franquelin chart of 1688 the Mississippi River above the mouth of Rum River is called "Les Poualacs."

Many additional authorities could be cited to indicate the undoubted probability that the bands of the "Seven Council Fires" (Dakota) were originally located within or near the headwater basin of the Mississippi above St. Anthony Falls.

It is a difficult proceeding to fix exact dates, locations and occurrences referable to the movements and transactions of the band of savages who *first* deposited the bundled bones of their dead at Mille Lac, and constructed the earliest mound which was built at that lake.

Ethnologic indications lead the careful observer to a conservative determination that the bands comprising the original Dakota confederation were, previous to the introduction of firearms and horses, resident at localities protected by timber. They were a canoe people, using the bow and arrow and lance, tipped with flint or copper, and their portages leading from lake to lake and from river to river, show how closely and continuously they held an occupancy from Otter Tail River eastwardly to Kathio and the large town at Bromley Lake, which, with similarity of flint objects and clay vessels, constitutes a reasonable cause why the

names Wahpeton (Dwellers among deciduous trees) and Mde Wakan (Dwellers at Mille Lac) can be relied upon as indicating distinct places of residence in a timbered region, deciduous in character, from Otter Tail Lake eastward to near the Mississippi where the pine forests commence, which were thence nearly continuous eastward to Lake Superior. Teton (Prairie dwellers), Yankton (End village), Yanktonai (Little end village), indicate how those names evolved from an expansion of the bands drawn from an increase of the descendants of an original stock who more anciently concentrated their limited numbers along the Upper Mississippi branches, flourishing until the increase produced by the lapse of time and the happening of events, a confederated and expanded Dakota nation powerful enough to cause the precipitate retirement of other tribes resident at neighboring localities.

At an unknown date, during a prehistoric period, trouble arose, causing the formation of an additional band called "Hohe" (Assiniboin), which rebelled, retreated northward and formed an alliance with the Kristeno people, who were inimical to the Siouan bands. Professor McGee, in his valuable treatise, *Siouan Indians*, page 161, states that the Hohe (pronounced Ho-ha) "were an offshoot from the Yanktonnai."

Flatmouth informed Warren (*History of the Ojibways*, page 140) that the women and children of the Hohe band were "placed on horses" and sent to the Ke-nis-te-no town where they were received and "protected from the fire that raged in their rear, on the western prairies."

Archæologic indications, sustained by historic events, must now be made available to quite clearly indicate that Flatmouth's legendary information cannot be entirely sustained by the facts, if we are to accept as facts an unbroken chain of evidence which can be certainly traced back to 1634, or about 150 years previous to his birth.

The *Jesuit Relation*, of 1640, mentions the name "Assinipour" and credits Sieur Jean Nicolet (page 233) as the authority. Nicolet penetrated westward, undoubtedly to the Mississippi Basin, in 1634, when he heard of the Naduesiu and Assinipour people.

Radisson and Groseilliers, according to Mr. Henry Colin Campbell (*Explorations of Lake Superior*, page 21), after constructing a fort near the present Minnesota boundary not far from the source of St. Croix

River, "visited the Christinoes, at three days journey." Radisson, in *Voyages*, page 246, recorded the name "Asinipour," and, at page 345, "Asenipoetes." No consideration of Radisson's movements will correctly locate one or more of his places of rendezvous on the prairies of North Dakota, nevertheless he must be credited as having been in friendly contact with the Kristeno and Assiniboin bands at a time when they were at war with the Sioux. The facts materially aid in a determination as to the seat of that war; where were the nations located who participated therein and can any evidence be produced to indicate the character of hostile operations? There are in existence certain proofs which will withstand critical scrutiny.

Du Luth, writing to the Marquis de Seignelay (Shea's *Hennepin*, page 374), said: "I set out from Montreal with them and seven Frenchmen on the first of September in the year 1678 to endeavor to make the discovery of the Nadouscioux and Assenipoualaks. * * * On the 15th September [1679], having given the Agrenipoulake * * * a rendezvous at the extremity of Lake Superior to induce them to make peace with the Nadouecioux their common enemy. They were all there." Hennepin wrote: "During our stay among the Issati or Nadouessiou, we saw Indians who came as ambassadors from about five hundred leagues to the west. They informed us that the Assenipovalacs were then only seven or eight days distant to the northeast of us." (Shea, page 236).

References could be cited to show that the Kristeno people, who were in alliance with the Assiniboins, occupied at that period the region along or near our present international boundary line, and that the Ojibways joined the alliance against the Sioux bands, in the region west from Lake Superior, and archæologic explorations have resulted in the discovery of extensive warlike operations in Northern Minnesota previous to 1634, the date of the earliest information concerning the Sioux and Assiniboin Indians.

The information thus gleaned is sufficiently definite to indicate that there was an Indian war raging northward and northwestward from Kathio previous to 1634, and that the separation between the Yanktonnai and Assiniboins occurred an unknown period of time prior to

the acquirement of any knowledge that such bands were in existence, and probably before they came into the possession of horses.

A significant fact now asserts corroborative testimony of importance. The region of country from the head of Otter Tail River in a semicircle down that river and eastward to Bromley Lake was extensively fortified in prehistoric times. The most important fortifications are now visible at the following places:

At Round Lake, Becker County, upper waters of Otter Tail River.
On west bank of Otter Tail River at mouth of Egg River.
At east side of Otter Tail River at bluff overlooking Frazee City.
At west end of Shell Lake, Becker County.
Near outlet of Fishhook Lake, one mile north of Park Rapids.
Near Red Eye River, north of Verndale, Wadena County.
South side of Crow Wing River, one mile west of Motley.
Fort Pillager at Little Red Sand Lake, Cass County.
At northern extremity of Gull Lake, Cass County.
Fort Poualak, near Upper Hay Lake, Crow Wing County.
Fort Flatmouth, west side of Pine River, Crow Wing County.
Gordon Embankments, near south end of Cross Lake.
Inclosure at north side of outlet of Long Lake, Noka River.
At upper end of same lake, west side of the inlet.
Half way between Platte Lake and Daggett Brook.
Garrison Inclosure, north side of Garrison Creek.
Near western extremity of Farm Island Lake.
Extensive embankments at Bromley Lake, Aitkin County.
Near outlet of Winnibigoshish Lake, Itasca County.

There are presented herewith at proper places of insertion a sufficient number of maps and charts of a portion of those fortifications to demonstrate that there was a terrific Indian war along that frontier about 300 years ago, and historic events can be successfully appealed to for identification of the participants, archaeologically proved by the fact that the flint knives, stone hammers, copper implements and pottery found associated with those fortifications are identical with the Kathio objects of the same class. It is a significant indication that the village sites and mound groups of the entire region are either intermixed with, immediately adjacent to, or near the forts, inclosures and embankments.

showing conclusively that the villagers who constructed the mounds were the warriors who built the forts and inclosures, all of which are composed of soil removed from the surface of the earth, substantially erected; the mounds to cover the bones of the dead and the embankments to shield the persons of the living. The terrific onslaughts which certainly occurred between the ancient Siouan bands and their less powerful enemies produced the necessity for fortified villages, but the character of the earthworks and the plan of construction demonstrate that they were not intended to withstand the enfilading volleys of firearms. They shielded themselves against battle axes, warclubs, spears and arrows.

The large number of mounds which exist at and beyond the Kathio Region are too numerous to permit a detailed catalogue to be presented at this time. There are thousands of them, many of peculiar interest, and the locations of the principal groups are as follows:

North side of mouth of Ann River.
East side of Knife Lake, near the point.
Near Outlet of Onamia Lake.
Between Aquipaguetin Island and Halfway Lake.
Four groups at or near outlet of Mille Lac.
Five groups along south end of Mille Lac.
At western extremity of Wigwam Bay.
At mouth of Eliason Run, Dinwiddie Bay.
Between mouth of Garrison Creek and Borden Lake.
At Nichols Bay and Ga-wawiye-gumag.
At Mahno, mouth of Big Bay Creek.
At Bromley Lake, Rice Creek and The Point.
At outlet of Spirit Lake on Mud River.
At south extremity of Farm Island Lake.
At outlet of Lower Red Cedar Lake.
At west side of Davis Lake on Sandy River.
Scattered earthworks at Sandy Lake.
One mile above the mouth of Pine River.
Four groups near Gordon Embankments.
Upper Hay Lake group near Fort Poualak.
Upper Mission Lake group.

At the last mentioned group exceedingly old, small and flattened round burial mounds are adjoining and closely associated with several

large and symmetrical earthworks which have the appearance of having been constructed at a date more recent than those of lesser size in the same group.

Lower Mission Lake group.

Camp mounds on Mission Creek.

East end of Long Lake, Merrifield Station.

Between Round Lake and east end of Gull Lake.

Near the northern inlet of Gull Lake.

At the outlet of Gull Lake near the dam.

Pillager group, westward from Fort Pillager.

Mounds and embankments near mouth of Gull River.

Four groups along course of Noka River.

At Platte Lake west from Kathio.

Near mouth of Long Prairie River.

South side of mouth of Fishtrap Creek.

Numerous groups along Crow Wing River.

Dickinson group near outlet of Fishhook Lake.

Itasca Lake group at Itasca State Park.

At Reservoir dam, outlet of Winnibigoshish Lake.

At Mound Point on north shore of Leech Lake.

At Kabekona (Road-all-the-way) Lake.

West side of Naiwa Lake.

Many and important groups from headwaters of Otter Tail River to and beyond outlet of Otter Tail Lake.

Groups along Snake and St. Croix rivers.

Several groups along course of Rum River.

Groups at Spencer Brook and Lunn Lake.

Numerous groups along Crow River and adjoining localities in Wright County.

Several groups along course of Sauk River, including earthworks near Cold Springs, near Sauk Centre and at Osakis Lake.

Various earthworks in Douglas County, at lakes forming headwaters of Long Prairie River.

Group at Gourd Lake, at head of Leaf River where the portage leads westward to Otter Tail Lake.

In conclusion it should be explained that throughout the whole region covered by the above curtailed description, there are at various and numerous places single mounds, or single embankments, or a mound and an embankment, or two mounds, at particular localities, either near

a portage; at the extremity of lakes used for camps or canoe landings, or at isolated places where the necessity for the construction of one or two mounds arose during the progress of some hunting expedition or when one or more deaths occurred at some sanguinary conflict with an opposing force. Some of the single mounds are located at places where blueberries are in profuse growth, remote from either lake or stream, and where no sign of any portage is discernible.

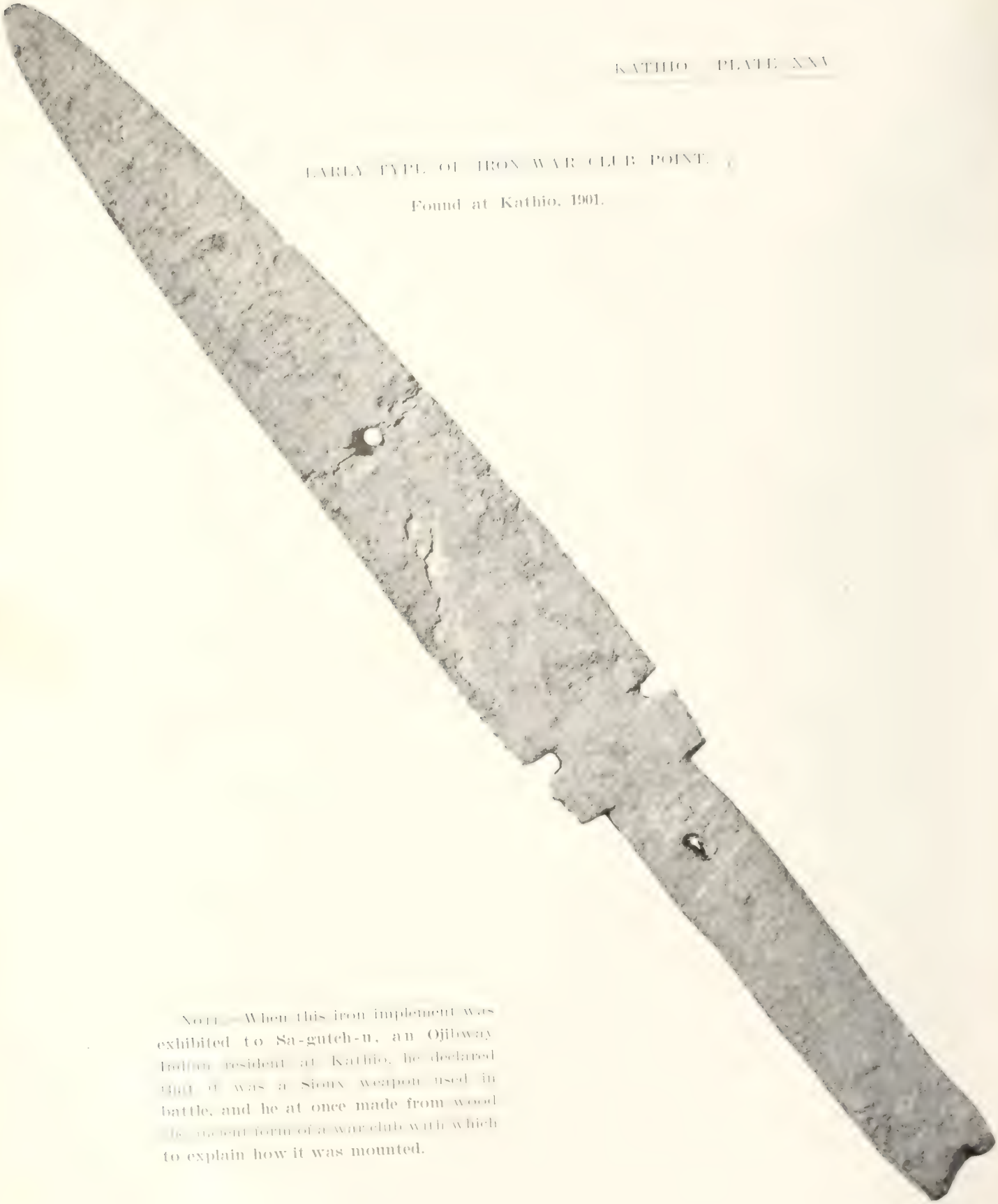
To more fully illustrate this last class of earthworks it can be advantageously explained that about half way between the outlet of Gull Lake and Round Lake there are two small bodies of water separated by a high ridge at Section 10, Township 134, Range 29. Across the summit of that high ridge is a single isolated embankment, eighty-five feet in length, forty feet wide and four feet in height, each end of which extends toward the water nearest beyond. Between the Camp group and Lower Mission Lake group, at the side of a pond, two small mounds were discovered, isolated from all other earthworks. Near the inlet to Island Lake, in Hubbard County, there stands a single mound of small size, near where a stone axe was recovered. Inside of the incorporated limits of Wadena, Wadena County, a copper spearhead, flint arrowpoints and potshards were found by Mrs. L. S. Griffin, and an examination of the place revealed the location of an ancient campsite near running water, where a deposit of ashes, charcoal and burned bones were observed. The forms of the archæologic material obtained at this old campsite indicate the identity of the ancient campers. That campsite was established and occupied by the ancient ancestry of the present Sioux Indian.

Similar descriptions could be continued at length without correspondingly increasing a knowledge of the events occurring at the period of time about which these explanations have been made.

It is intended to adequately catalogue the several thousand mounds, embankments and earthworks which have been discovered and partially charted, among which effigy forms are rarely observed in Northern Minnesota.

EARLY TYPE OF IRON WAR CLUB POINT.

Found at Kathio, 1901.

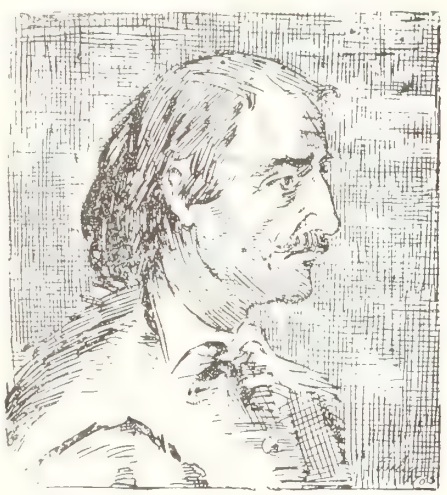


NOTE.—When this iron implement was exhibited to Sa-gutch-u, an Ojibway Indian resident at Kathio, he declared that it was a Sioux weapon used in battle, and he at once made from wood the ancient form of a wire club with which to explain how it was mounted.

§ 6. DISCOVERY OF KATHIO.

EARLIEST APPROACH OF CIVILIZED MAN TO AND ACROSS THE PRESENT BORDER OF MINNESOTA INTO THE REGION OF THE ISANTI SETTLEMENTS.

Pierre Esprit Radisson and his brother-in-law, Medard Chouart, who assumed the title of Sieur des Groseilliers, were undoubtedly the original discoverers of the picturesque lake region now encompassed by the boundaries of Minnesota, after the advent of aboriginal nations. Radisson's name has come into the greater prominence of the two, following the discovery in England of the manuscripts which the Prince Society has published under the title *Radisson's Narratives*, 1885. In the absence of any definite chronology in Radisson's papers, confusion at first impeded a complete understanding of dates, but three scholarly writers, Mr. Henry Colin Campbell, Mr. Warren Upham and Prof. George Bryce, have by their separate studies brought into notice the results of their several considerations relating to Radisson's wanderings, until it has come to be accepted as a fact that he must be accredited as the discoverer of Minnesota, first at Prairie Island, in 1655, and second at or near Kathio, in 1659, although he did not record the name at the time he discovered the Sioux villages, where he was received with tears and rejoicings.



PIERRE ESPRIT RADISSON.
Born in France, 1620 (?).
Died in England, 1710.
From *The Great Company*, by Beckles Willson, Toronto, 1899.
(The portrait is unauthenticated.)

In 1679 Du Luth wrote that he had the honor to plant the king's arms at Kathio, Songaskitons and Houetbatons. Each of the last two

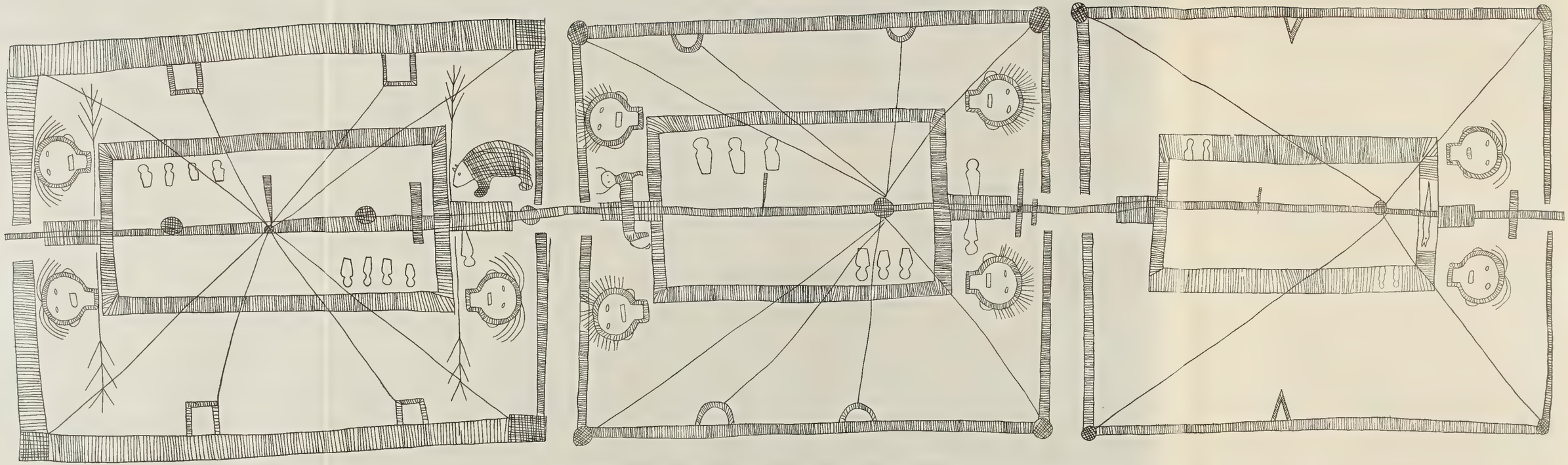
Sioux towns are named on Hennepin's map. Du Luth's voyage was by land, westward from Lake Superior, which fact does not make it possible to exactly determine his route of travel, which (overland) must have been either by way of Knife Lake or from Hanging Horns (Moose Head) Lake and Split Rock River to the head of Rice River, thence to the present site of Malmo, in Aitkin County, and to Kathio at the outlet of Mille Lac.

Next came Michael Accault, Louis Hennepin and Anthony Auguelle, 1680, in their memorable canoe voyage up the Mississippi to near Daytons Bluff, thence overland to Aquipaguetin Island and Kathio, so often and voluminously described that the fact need only be mentioned here.

Following the above enumerated earliest discoverers, next in importance came Pierre Le Sueur, who, in 1700, ascended the Minnesota River and built Fort l'Huillier not far from the present site of the city of Mankato, where he conferred with Sioux Indians. He had previously ascended the Mississippi above St. Anthony Falls to the region about Sandy Lake, a statement of which exploration has been liberally endorsed, because the "Ouadebaton" and "Songasquiton," bands of Eastern Sioux, were mentioned, both of which were located northward from Kathio.

At pages 47, 48, 51, 52, 53, 58 and 294, Volume VII., *Collections of Minnesota Historical Society*, entitled *The Mississippi and Its Source*, 1893, will be found possibly the *earliest* narrative discussion of Radisson's route of travel from Lake Superior into the Sioux country, following which determination, "Radisson Lake" and "Groseilliers Lake," were names extended upon the Itasca Park Chart at two adjoining small bodies of water on the north slope of Itasca Moraine, to perpetuate the names of the Frenchmen who discovered Minnesota.

At least one writer profited by that earlier determination of Radisson's route of travel, without giving credit. Inconsistently, another, a literary pirate, conniving with publishers, has since boldly plagiarized *Quivira*, the first *Memoir* of this series, claiming originality for the discovery of Coronado's terminal, of 1541.



THE KATHIO BARK. FROM MILLE LAC. ME-DA-WE, IDIOM, LIFE LINES, ME-DA-WE-GAUN, AND SACRED WORSHIP OF THE ANCIENT AND MODERN OJIBWAY INDIANS. PHOTOGRAPHIC REPRODUCTION OF THE ORIGINAL, 1901, BY J. V. BROWER, WITH THE ASSISTANCE OF MR. NATHAN DALLY.

§ 7. BATTLE OF KATHIO.

ADVANCE OF OJIBWAY INDIANS AGAINST THE M'DE WAKAN VILLAGERS AT OUTLET OF MILLE LAC, THEIR VICTORY, RETREAT OF THE ISANTI PEOPLE, AND SUBSEQUENT HISTORIC OCCURRENCES.

Hon. William W. Warren, an Ojibway Indian,[7] whose intellect and opportunities were intensified by the mixture in his veins of pilgrim blood, writing in 1850–1852, with the assistance and advice of "Esch-ke-bug-e-coshe" (Flatmouth) and other old Indians of the tribe, prepared *History of the Ojibways*, based on traditions and the current verbal parlance of his people, which has been published by the Minnesota Historical Society. That valuable historic record traces the Ojibway from the Atlantic coast, up the St. Lawrence, through the Great Lakes, to their long continued occupancy of the south shore of Lake Superior, where, at La Pointe, they were obliged to retire to an island, a defensive precaution made necessary by the annihilating warfare of their implacable enemies, whom they named "Nadouessioux" (Snakes, or Adders). At page 91 (Warren's *History*), describing the westward movement of his people, the author stated:

> These movements were made while they were living in their primitive state, when they possessed nothing but the bow and arrow, sharpened stones, and bones of animals wherewith to kill game and fight their enemies.

The Ojibways, at the time firearms were first introduced by the French traders, came earlier into possession of guns and ammunition than did their western enemies, the Isanti and M'de Wakan villagers residing in the Kathio district. It is a long continued Indian tale of battles, scalps, revenges, mournings, rejoicings, defeats and victories, when the Ojibway-Sioux warfare is the subject of exhaustive discussion. No tradition

7 Born 1825, died 1853. An ancester, Richard Warren, was one of the "Mayflower pilgrims," 1620.

certainly fixes the date of its commencement; it ended in 1862, and its continuance, with temporary interregnums of stipulated peace, covered a period of possibly 200 years. It is not now attempted to determine the date when that tribal warfare began; it is a historic fact that it ended with the beginning of the Sioux outbreak in Minnesota, August 18, 1862, when Little Crow, the Sioux chief, and Hole-in-the-day, chief of the Ojibways, conspired to unite their warriors in a common cause, which was frustrated by Bad-boy, chief of the Gull Lake Ojibways, who promptly notified the commandant at Fort Ripley, when troops were immediately sent to Crow Wing, which action prevented the alliance, a fact which is stated from personal knowledge gained at Crow Wing and the Old Ojibway Agency, near the mouth of Gull River, at that period of time in our history. No white man shall rob Bad-boy of the honor due his memory if a printed record will cause it to be revered.

CHIEF BAD-BOY.
(QUE-WE-ZANS-ISH).

Sioux Indians residing at Kathio, about the year 1750, inflicted upon friendly Ojibway visitors a death penalty[8] for some real or imaginary cause. To avenge the death of their relatives the Ojibway warriors about Lake Superior determined to attack the great Sioux town, Kathio, and, being possessed of flintlock guns to be used against a people who were principally armed with bows and arrows, confidence in victory undoubtedly sustained a natural courage which has invariably characterized the Ojibway Indian.

The circumstances which placed the indentations on copper denoting the advent of the Ojibway people to La Pointe, near Ashland, Wisconsin, were never more importantly engraved on the disc than was the figure of a white man and his hat, for the gun he held in his possession was

8. Warren's *History*, page 157. Reproduced in *Mille Lac*, page 75.

WAUB-O-JEEG (WHITE FISHER).

WHITE CLOUD. NA-SHO-TAH (TWIN).

Three generations of Ojibway chiefs, father, son and grandson.

Nashotah is well and favorably known as a distinguished Episcopal divine at Leech Lake, his English name being Rev. Charles T. Wright.

NE-GON-E-BE-NESS (LEADING FEATHER).

Chief of Ojibway Nation.

Son of Flatmouth, after whom he is popularly addressed.

He resides at Leech Lake, Cass County, Minnesota.

the inanimate signal to the Ojibway warrior to leave his island home, advance westward and possess an empire. Armed with a flintlock shotgun and powderhorn, he chewed the ounces of lead into form with his teeth, concentrated an Indian army, pressed the M'de Wakan Bands of the East into a precipitate retreat, became the possessor of a country teeming with the wealth of forests, lakes, rivers, prairies and game preserves by seizure to an extent which advanced a nation of island savages into actual possession of every pine tree, ton of iron, pound

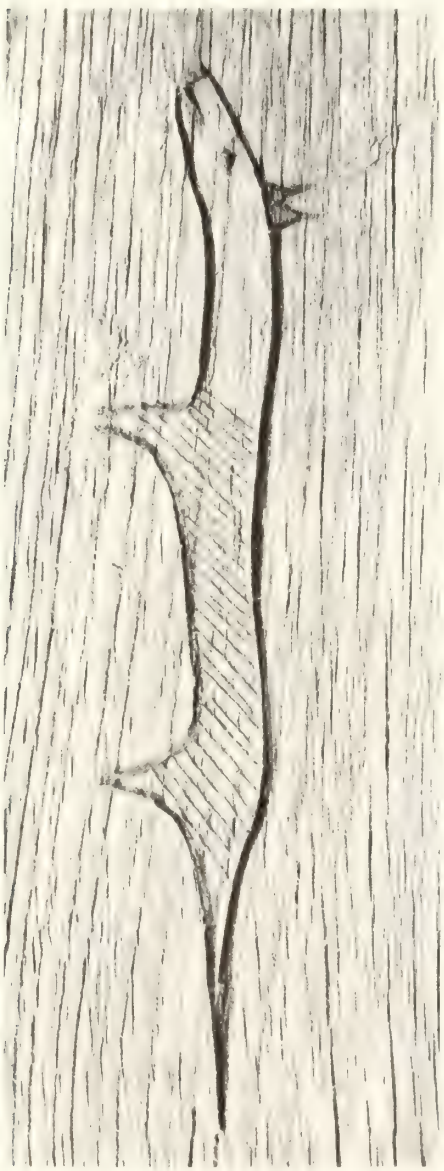
MILLE LAC OJIBWAY CHIEFS, AT LITTLE FALLS.

(From a Photograph in possession of Hon. N. Richardson.)

Maza-mani sits near the left end, with black silk hat, and Shaub-aush-kung sits back of the drum, with black silk hat.

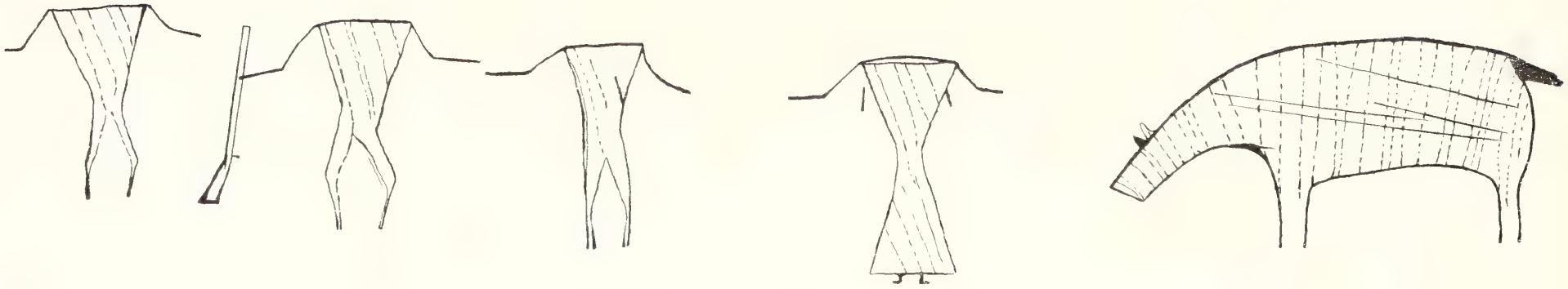
of copper, acre of land, expanse of lake and course of stream from the Pictured Rocks to the Gates of the Plains. With those questions, Kathio has its historic interest. Warren said (page 157), writing in 1852, that "five generations ago, shortly after the Ojibways residing on the shores of Lake Superior had commenced to obtain firearms and ammunition

of the old French traders, a firm peace existed between them and the Dakotas, who then resided on the headwaters of the Mississippi and the midland country which lay between this river" and Lake Superior.



MARTIN O DO DAIM UN.
From Knife Lake.

If the date of the bloody conflict which occurred at Kathio is to be approximately determined, comprehensive knowledge of what a "generation" meant among the Ojibway Indians in 1850 must be appealed to. At page 163, Warren, in his history, makes use of language which shows very lengthy time for a "generation" when he says that "the pipe of peace was not again smoked" until the French fur traders had obtained a firm foothold among the Dakotas in trading operations. "According to the Indian mode of counting time, this event [again smoking the pipe of peace] occurred four generations ago, or about the year 1695." That calculation by Warren, while in consultation with Ojibway chiefs in 1852, determined the duration of an Ojibway generation at that date at thirty-nine years, while the accepted time at present for a generation does not exceed thirty years. Considering Warren's five generations previous to 1852, at thirty-nine years each, he concluded that the battle of Kathio occurred in 1657, or twenty-two years before Du Luth discovered the great town. He was in error, and if thirty years be fixed as a generation the five lapses of time would place the date at 1702, the period when Le Sueur

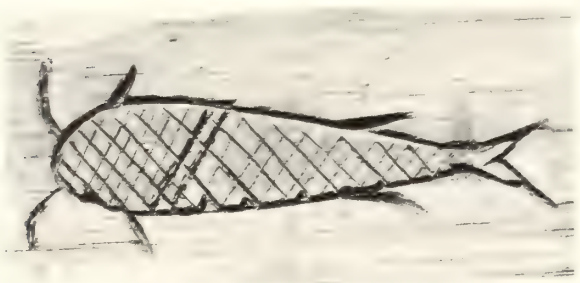


OJIBWAY EFFIGY O-DO-DAIM-UN.

From Kathio, Mille Lacs County, Minnesota.

Found at an old grave, in April, 1901, near the outlet of Mille Lac. The place of interment bore the appearance of having been consecrated about thirty years ago. The painted wooden slab upon which was cut the form of a bear, the effigy of a woman, additional imitative figures, and a gun, was in an advanced stage of decay, requiring an application of hot glue for its preservation. The small slab with its engravings was in the nature of a headstone for the grave, and indicates the recent use of effigy forms by Indians.

described his visit among the Sioux as far north as Sandy Lake (Margry, Vol. VI, pp. 171, 172), about the year 1690. Unfortunately there has not come into notice any definite information concerning the correct date when the Isanti people were forced to retire from Mille Lac, and it must be arbitrarily determined as having occurred between the time when the Dakotas were last observed by Le Sueur and 1766, when Carver drew on his map the western boundary line of "The Chippewa Territories" from the St. Croix to Mille Lac, when the Sioux were also marked on the same map as having a village on the east side of the lower portion of Rum River, which undoubtedly means Old Columbus and Centreville, in Anoka County, where, tradition says, the Sioux established themselves after evacuating, in the night time, Aquipaguetin Island. This is the time to reassert that an old Sioux village site and a group of mounds near Centreville have been explored, to which locality the Dakota Indians at Mendota continue annual visits for the purpose of gathering wild rice. Such considerations can be safely appealed to in fixing the date of the battle after Le Sueur's explorations and not a long period of time before Carver's advent into the Sioux country at the mouth of Rum River; hence error of date cannot be materially damaging if we believe the time to have been not long previous to 1750. At page 157, Warren's *History*, and at page 76, *Mille Lac*, the description of the battle of Kathio, written



CATFISH O-DO-DAIM-UN.

From Kathio.

BEAR O-DO-DAIM-UN.

From Kathio.

BUCK-E-TUCK (Climbing over a rise of ground). Eldest son of Wah-we-yay-cum-ig, and his brother, at the left; Mille Lac band of Ojibway Indians.

VIEW AT DINWIDDIE BAY, MILLE LAC.

Miss Mae McAuley, an Indian girl, teacher of a white school at Garrison.

by Warren, can be read, which fact makes it unnecessary to repeat it here. There are however some interesting facts connected with the battle field, not heretofore published, which will aid the development of a more extended knowledge perhaps than has been enjoyed in a desire to perpetuate the history of one of the oldest known names in our nomenclature, and to acquire and maintain a more intimate knowledge of the

BEAR O-DO-DAIM-UN.

From Kathio.

BATTLE OF KATHIO

which culminated in such portentous and far reaching results that the final termination made the mouth of Watab River a locality, considerably south from the geographical centre of Minnesota, north of which, on the Mississippi, the Sioux Indian could only be a trespasser, or an armed warrior seeking revenge.

Archæologic explorations at Kathio, carefully conducted, have resulted in almost an exact repetition of the statements of the Mille Lac Ojibway chiefs from whom Warren obtained his description of that bloody conflict more than fifty years ago, or about 100 years after its occurrence, not a long time for the vivid aboriginal memories of those old chiefs to be made historic when they repeated the words of those immediate ancestral victors who prevailed at that battle. Fathers and grandfathers, wearing the feathers and skunkskin badges of distinction, personally repeated their own warlike and signal victory against Kathio to their sons, and those sons as succeeding chiefs told the oft-repeated story to Warren, and it has been twice published. From

MERMAN O-DO-DAIM-UN.

From Kathio.

the archæologic fieldbooks is now drawn a brief statement of facts which confirm Warren's history in all essential particulars. The Ojibway warriors marched westward from near Lake Superior, probably along or near the trail which then connected the two localities. Stealthily, cunningly, impetuously they approached Kathio, apparently from the northward, because the attack began at the north side of the extended settlements. That part of the great Sioux town was located upon Section 28, Township 43, Range 27, nearer the base of Cormorant (Shaub-aush-kung) Point than at its eastern extremity. There is a small estuary there called Robbins Bay. The Sioux villagers at that locality were advantageously domiciled at good fishing waters adjoining a terraced shoreline that gradually rises to an elevation of fifty feet above the level of Mille Lac, where a heavy forest of pine is interspersed with deciduous timber. Canoe landings at Robbins Bay are convenient, and indications are present there showing that a small portion of the ground was under cultivation. The Sioux lodges were scattered along the picturesque border of Robbins Bay, centering very near where now stands the house occupied by Mr. David H. Robbins. Immediately in the rear of Mr. Robbins' residence and extending along the ridge southward there is located a group of mounds. One mediocre embankment is situated near the central portion of the group with outlines slightly curved. Southward from this group there is a stretch of lowland with old lake beaches bordering a low hill situated on the

WOLF O-DO-DAIM-UN.
From Kathio.

LYNX O-DO-DAIM-UN.
From Kathio.

north side of the outlet of Mille Lac, at Section 33. That small hill, in area about twenty acres, was the site of a few lodges and there are several mounds there. Vineland, with its post office, store and hotel, is situated at the crest of that hill, which was in very ancient times an island entirely surrounded by the waters of the greater Mille Lac before erosion separated the long arm reaching to where Ericksonville now stands into First, Middle, Third and Halfway lakes. The largest Sioux settlement at Kathio commenced on the south side of the present outlet of Mille Lac and extended in a somewhat scattered accumulation of lodges along the east side of First Lake to the south-east fractional quarter of Section 5, Township 42, Range 27. The centre of the settlement appears to have been at a long, very convenient canoe landing at an intersection on the shore of First Lake where the section line between sections 4 and 5 terminates at the shore line. Old lake beaches, and several marshes and low places, often covered with water, intervened to an extent which caused this part of Kathio to be in a long series of lodge sites located wherever the surface of the ground was high enough to be available. The interesting mound group there located is coextensive with the long shoreline location of the Sioux lodges; in fact it appears to have there been the custom to construct the mounds quite close to and intermingled with the tepees; not the only place where the same practice was usual. Wild rice is now growing in abundance within a few feet from the shore

AH-ZHU (DISTANT-WALK).

An Ojibway Indian resident at Kathio, where he is called "Chinaman."

line where this principal settlement of Kathio was located, and the rice field extends down First Lake two miles to the outlet. Along the west shore of First Lake there were scattered lodge sites, culminating in a camping ground where many large earthen vessels were used for some purpose, possibly for boiling sap, but there are no mounds near by. From near the site of this old camp a comprehensive view of the dip between the hills bordering Kathio on either side up through the thoroughfare to Mille Lac and Robbins Island can be observed. A large collection of archæologic objects from Kathio has been accumulated, gathered between the extreme end of Cormorant Point and the outlet of First Lake. The food supply of fish, wild rice and game at Kathio must certainly have been enormous, amounting to thousands of tons. The quantity of wild rice gathered there by Indians during the course of centuries is incalculable.

NE-SAUN-DAH-WANCE.
(LITTLE CLIMBING DOWN.)
Typical Ojibway Indian.

Detached Mde Wakan villages near Kathio were more or less occupied, situated at Portage Bay, Middle Lake, Aquipaguetin Island and Wigwam Bay, and it seems reasonable to interpret Du Luth's general description to mean that all the Sioux Indians residing in that region constituted the population of Kathio. The canoe route of travel was direct down through First and Middle lakes and Rum

River, or east to Portage Bay, or north to Wigwam Bay, requiring less than two hours to effect communication between the central locality and any one of the outlying settlements. With these facts determined a comprehensive understanding of the great battle of Kathio as portrayed by the perpetuated descriptions given to Warren by the old Mille Lac Indian sage, in 1852, can be fairly arrived at.

There were some Sioux lodges there quite permanently constructed, probably of heavy ash or elm bark over oval frames made of poles with openings at the top, which, 100 years later, the Ojibway Indians

FIRST EPISCOPAL CONVERT AT GULL LAKE, 1852.

Rev. J. Lloyd Breck at the right and Rev. En-me-ga-bow at the left.

Permission of Rev. J. A. Gilfillan.

erroneously remembered as "earthen wigwams," while they were endeavoring to explain to Warren why the mounds contained irregular deposits of human bones (bundled bones of Sioux Indians). Following the course of the battle as described by the Indians, the Ojibway warriors, armed with guns, made the first attack upon the unsuspecting Sioux (who had

so long entertained a feeling of security that earthen fortifications were not constructed) at the settlement where David H. Robbins' house now stands, and thence they marched to where Vineland is now situated, crossed the outlet and attacked the principal settlement along the east side of First Lake. At the end of the second day pandemonium reigned in that captured and bloody Kathio, and no pen will ever record the scenes of strife when the predominating Ojibways commenced to blow up the fastened lodges of the Sioux with powder, wherein they had taken refuge as a last resort. Then scalped warriors, screaming women, dead children and mangled remains precipitated scenes of a horrible carnage made doubly terrific by savage warwhoops and reiterated howlings, until the victors, dancing around the decapitated and scalpless heads of the vanquished, exultingly hastened on toward the last settlement at Aquipaguetin Island, the onslaught upon which forced a surviving remnant of the Isanti people to escape during the night of the third day of the battle, down Rum River in their bark canoes, and thence to Old Columbus and Centreville, where they temporarily re-established themselves. Thereafter followed the noted battle of Crow Wing in an endeavor to gain back the country they had lost, utterly failing in which, the Ojibway nation by conquest became the possessor of the timbered and lake-dotted region of the Upper Mississippi. They established themselves at Kathio, and a remnant, barely existing, the descendants of an ancient line of proud chiefs and warriors, cheated, wronged, deceived and defrauded by law, diplomatically executed, now gaze into the waters of Mille Lac hopelessly endeavoring to stem the tide which, by force if necessary, is to precipitate dispossession, following disinheritance accomplished by strategy. Kathio was the home of the Ojibway by right of conquest; he lost it by the operation of that devilish proposition that only the fittest must survive. It is the history

OJIBWAY INDIAN.

Raven Point,
Winnibigoshish Lake.

of Kathio that must be now continued, and I render it impartially just as the record indicates its passage by the flight of time and the consummation of events. As a result of three principal battles; at Kathio, at Crow Wing, and at Cut Foot Sioux Lake, and innumerable lesser conflicts, the nation retired from the forest regions of the north, became a people of the prairies, leaving the Ojibways in possession as a people of the forests, constituting that extensive and extended line between the prairies and woodlands reaching from the St. Croix River to White Earth, an Indian frontier, dangerous to approach and in hundreds of cases fatal to cross. The Mille Lac band has continued an occupancy at Kathio from the date of their first victory there to the present time, but they look backward and regret that they have seriously come to understand the true meaning of Indian treaties, signed and agreed to, which sounded like sweet music on the wings of the wind, but they meant the downfall and obliteration of the untutored son of the Kathio forest. The white man has his annuities and we possess Kathio, graciously reserving to his use a lot in the cemetery at the outlet of Mille Lac. Our approaches toward the possession of that old town and its environments were on beaten paths leading from the Atlantic seaboard to the mouth of the Columbia; from the Bay of the North to the Mexican Gulf.

PE-SHE-KE.
An Ojibway Chief.

Classes presented insignia of office, badges of authority or certificates of license, until the list swelled beyond the conception of an unlettered mind endeavoring to comprehend the diversified paradise offered to the Indian of Kathio at the agateized beaches of his hereditary home. Those classes can be enumerated and they stand charged as responsible for existing results which have contributed toward the ruin, downfall, misery, impoverishment, disturbance, dissatisfaction and warlike inclination

WAR CLUBHEAD, KNIFE, STEEL, PUNK AND GUNFLINT.

From Cass Lake Ojibway Reservation.

of the nation of people in Minnesota who have lost to a successor the birthright to a land which came as a reward for their valor and courage at the battle of Kathio. Mi-gi-si (Eagle), son of the late Shaub-aush-kung, hereditary chief at Kathio, whom he succeeded, remains as the only prevailing Ojibway Indian who contested long and patiently for a small fraction of land on Shaub-aush-kung Point, where his diminutive band now abide at the place where his ancestral chief and typical parent formerly resided. Those classes are:

MI-GI-SI, HIS O-DO-DAIM-IN, AND HIS INFANT SON.

Reduced from a photograph and drawing made at Shaub-aush-kung Point.

A licensed trader with a supply of rectified alcohol.

A Catholic priest with the offerings of a golden cross.

A missionary with extended hands and an open Bible.

A commissioner with a treaty full of promises.

A United States senator with a proposed enactment.

A United States marshal with a warrant of arrest.

A federal soldier with a loaded musket.

A homesteader sustained by the Department of the Interior.

A lumberman with an axe.

A sheriff with a writ of ejectment and a torch.

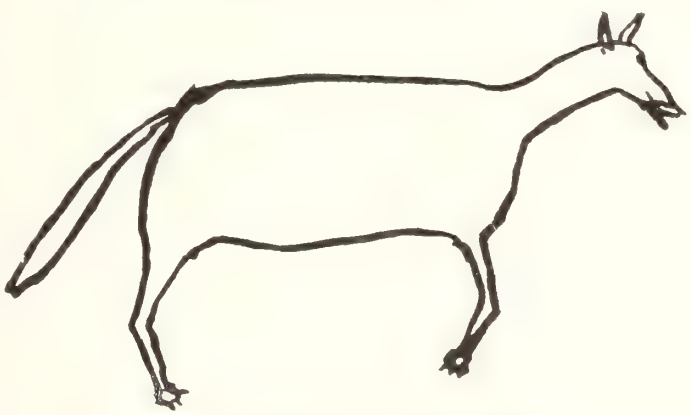
A lawyer with a plea in defense.

It shall never be truthfully said that there is no cause for the result which has placed a thousand miserable, poverty stricken and homeless, helpless beings on the shores at their own home looking into the blue waters waiting in despair, for a magnificent nation, powerful with all the world, boundless in its prosperity, a dictator, now soon to turn the last leaf and close the book which will pass into history the

record of the Ojibway at Kathio. We curse him because he drowns his sorrow in drink; he is damned because he is dying that we may live; we hold him despicable as a homeless mendicant, and he has been repeatedly commanded to march on. He has three thoughts which are uppermost in his mind; they are remedies which are open to him to assuage the pangs of a hopeless existence:

FIRST.—Walk into the waters of the lake and die.
SECOND.—March aimlessly into the wilderness never to return.
THIRD.—Fight for the amelioration of his wrongs.

The last proposition is now under consideration by all the Ojibway Indians in Minnesota, and messengers from place to place have delivered the secret suggestions. It is a duty to now call the attention of this Council to the bibliography which perpetuates the facts concerning the conversion of Kathio, and no one will deny its significance or the purposes for which it has been created.



KATHIO WOLF O-DO-DAIM-UN.

Drawn by Na-gwa-na-be, Medicine Chief.

The most important authorities are cited to distinctly show that the Mille Lac Indians were promised allotments at and near Kathio as the principal consideration for signing the agreement of October 5, 1889:

Revised Indian Treaties, published by authority of the Congress of the United States.

Record of soldiers' additional homestead entries, scrip locations, and pre-emption filings and proofs relating to disposal of Indian lands at and near Kathio, entered in official books at Taylors Falls, Minnesota, and the General Land Office at Washington, D. C. Also a remarkable document entitled, *Mille Lac Indian Reservation in Minnesota* (Ex. Doc.

No. 148. 48th Congress, 1st Session.) House of Representatives. Washington, April 29, 1884; reciting a history of the Mille Lac Indian transactions.

The self-convicting conversation had near Kathio by an Indian Commission with the Mille Lac band of Ojibway Indians, October 2–5, 1889, printed by authority of Congress in *Report of the Chippewa Commission*, March 6, 1890, pp. 163-176, from stenographic notes, very limited extracts from which are here republished:

FIRST COUNCIL WITH MILLE LAC INDIANS.

MILLE LAC RESERVATION, OCTOBER 2, 1889.

This council was held in the woods on the bank of the lake [Mille Lac].

Mr. Rice [addressing the Mille Lac band of Ojibway Indians].—"You have not forfeited your right to occupy the reservation." (Page 164). * * * You are entitled to select for your allotments the lands called farming lands, all that can be used as such; we do not ask you to dispose of a foot of that. And there will be nothing done with the lands until you have your allotments. * * *.

CATFISH
O-DO-DAIM-UN.

Muh-eng-aunce.—We want to know at what time we will receive from the Government our conditional patent.

Mr. Rice.—You will receive it just as soon as it can be made out after the allotments are taken. That you may understand it, I will tell you that we are appointed to make the allotments, and when we have done it that is the end of it. (Page 168). * * *.

Muh-eng-aunce.—One word more. There is a question that these people don't understand and that is why I ask it. When these lands are allotted the numbers in accordance with the Government survey shall be placed opposite the Indian's name; that is his allotment, and then the conditional patent is given. Is that right?

Mr. Rice.—It is. * * *. (Page 170).

Muh-eng-aunce.—My friend, the time has arrived when we must ask you something. This is another great consequence. This young man [Wah-we-yay-cum-ig] has to-day proclaimed his rights as the head chief of this tribe. He has said that he wished to accept of the proposition. He wished to call the honorable commissioners to the test, and that the three commissioners should all declare to the Master of Life that they will solemnly carry out what you have promulgated to them. * * *.

Wah-we-yay-cum-ig.—The honorable commissioners will please put down their names before we sign. As soon as your signatures are written, we will sign.

The commissioners signed their names.

Wah-we-ya-cum-ig.—Let us raise our hands as a token of sincere friendship. [It was an oath that the Indians were not being deceived, and it has been reported

with at least a possibility of truth, that Wah-we-yay-cum-ig stated at the time, that he wanted the commissioners to agree under oath to the truthfulness of their representations to the Indians.]

The commissioners and Wah-we-yay-cum-ig stood up and raised their hands while the Indians shouted "Ho." Wah-we-yay-cum-ig then signed the agreement, followed by the other chiefs, headmen, braves, and young men. * * *. (Page 174).

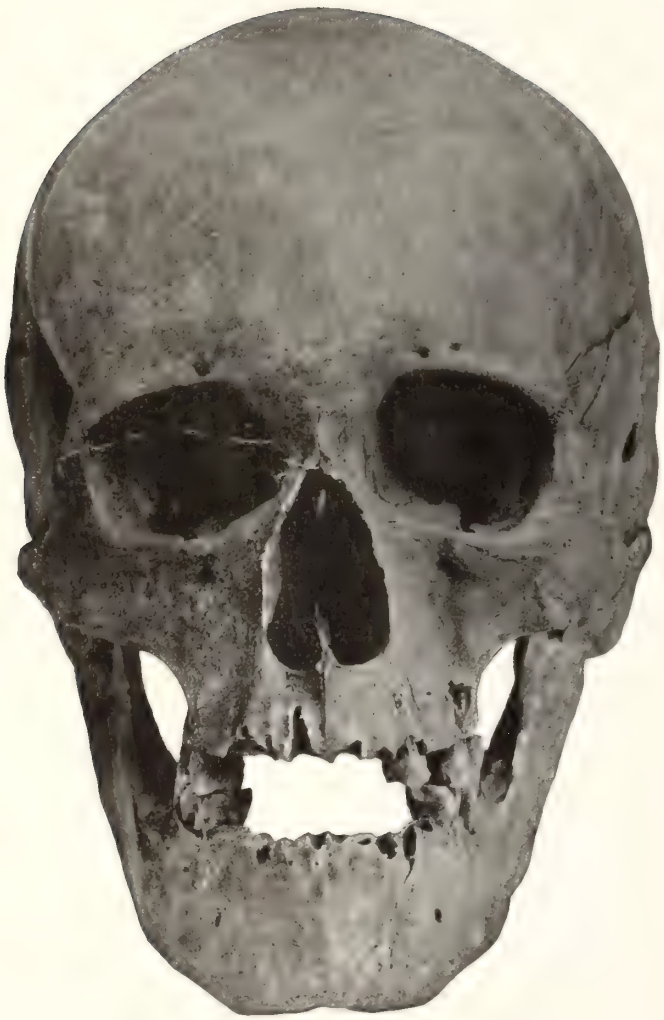
Reliable information indicates that a writ of ejectment has been served upon Chief Na-gwa-na-be at the mouth of Gim-i-nis-sing River, after the service of which the cabins of his village were burned.

The concession guaranteed the Mille Lac Ojibways, authorizing a continuous occupancy of the reservation, is in the following language:

It shall not be obligatory upon the Indians, parties to this treaty [March 11, 1863, Stats. 12, p. 1249], to remove from their present reservations until the United States shall have first complied with the stipulations of Articles IV. and VI. of this treaty, when the United States shall furnish them with all necessary transportation and subsistence to their new homes, and subsistence for six months thereafter; provided that owing to the heretofore good conduct of the *Mille Lac Indians, they shall not be compelled to remove so long as they shall not in any way interfere with or in any manner molest the persons or property of the whites.* See Ex. Doc. No. 148, 48th Congress, 1st Session, page 3.

The good conduct of Mille Lac Indians, which was the basis of the treaty agreement above quoted, was their refusal to join Hole-in-the-day in an outbreak at Crow Wing, in 1862.

On May 27, 1898 (30 Stats. 794), Congress provided that Lot 4, in Section 28, and Lots 1 and 2, in Section 33, Township 43, Range 27, at Kathio, shall be perpetually reserved as a burial place for the Mille Lac Indians, but all allotments on the reservation as promised, have been refused. Lumbermen have removed about 500,000,000 feet of pine and other timber from the reserve; settlers have entered all the available farming lands, and the Mille Lac Indians at and near Kathio are mere paupers camped on the bank of Mille Lac without house, or home, or means; victims of treaty promises unfulfilled; unwilling witnesses to the inhuman act of plowing up the bones of their dead at ancestral cemeteries, that the white man may acquire a patch of corn. The Ojibway at Kathio subsists on fish, a little wild rice, and a loaf of bread whenever he can procure such by his daily toil as a lumber jack, or as a harvest hand. When occasion requires it, he is to be buried at the reservation expressly provided for him after he is dead.



ITASCA PARK SIOUX SKULL. ¼.

Taken from an interment as part of an original burial on the surface of the earth, barricaded with mounded soil. A consideration of all conditions surrounding this cranium precludes the possibility of correctly determining that it was deposited at Itasca Lake previous to the time when M'de Wakan Indians first located on headwater branches of the Mississippi.

§ 8. BWA.

NOMENCLATURE REFERABLE TO SPECIFIC PLACES AND NAMES CONSIDERED AND REFERRED TO IN SECTIONS OF THIS *MEMOIR*, DERIVATIONS, AND DIFFERING OR ERRONEOUS FORMS OF PRONUNCIATION.

Notwithstanding the fact that diligent search and inquiry have been made concerning the true meaning of the word "Kathio," no reliable information is available certainly indicating its derivation and true meaning. There is at present no known word in the Sioux language which can be definitely relied upon as showing its origin. It is therefore with reluctance that a belief is developed that Du Luth misunderstood and misinterpreted the Sioux pronunciation communicated to him in 1679, but the word as it has been perpetuated may yet be understandingly translated for the volume on Minnesota names now in course of preparation.

Kathio, like Quivira, originated in the depths of that gloomy past whence written explanations are unobtainable; and a change of scenes and conditions no longer permit either to be a living word except as each may be made available on the pages of history with no known meaning. The expression "bwa" is entirely a different proposition in nomenclature and Indian linguistic usuages.

It is found in Ojibwa, Bwan-uk (Sioux), and Assinibwan, and its derivation has been the subject of numerous interpretations.

Captain Charles H. Beaulieu, an accomplished Ojibway interpreter, has made for this publication the following explanations under date of August 27, 1901:

"Bwan" (or as some write it Boine), singular number; "Bwan-uk," plural number. Assin (a stone or rock), boine as above (a Sioux), Rocky Mountain Sioux.

The word Bwan, as I have been informed by Ojibways, is a corruption or abbreviation of the word Ah-bwan (a piece of roasted meat). It is said

that at one time the Sioux burned their captives at the stake, and were therefore called "Bwan" or "Bwan-uk" by the Ojibways.

A more extended commentary by Captain Beaulieu, under date of September 12, 1901, is as follows:

The definition of Bwan, Bwan-uk, and Assinibwan I have given you in a former letter. Your query of "bwa" I will undertake to answer. There is no such word in the Ojibway tongue as "bwa." Neill's definition of the word bwa as meaning "the voice" is entirely erroneous. He probably meant "enwa," or "enwaywin," a voice or language. His other statement, "the puckering (bwa) of the water as it runs out of Lake Superior, wide "channel, then puckering down to a swift narrow channel, hence the people "who lived there were called 'Ojibwa,'" is in my opinion also wrong. Ojib means puckered, or gathered together; "bwa," defining Ojib, meaning something gathered or puckered.

Warren's history, page 36, explains the word Ojibwa. Ojib, puckered up, and abway, a roast, and it seems to be the correct meaning of Ojibwa, but Indians of this day not being so bloodthirsty have given the origin of their name, or ascribe it to, the moccasin, which was in use by them, being puckered or gathered in front or at the toe. In the Ojibway language I know of only two words ending in bwa, or bway, which occur in Ojibwa, or Ojibway, and abbway, or ahbwa. I am inclined to believe Warren's version, for in his day, almost fifty years ago, Indians then preserved their traditions more than now, and they now give a modified meaning of the origin of their tribal name.

DERIVATION OF ASSINIBOINE.

1. The French came to know the Nadouissie (Si-oux) first through the Ojibways. The Ojibway name for Sioux is Bwan. Assin (stone); Assiniboine, Stony Sioux (see Baraga's *Dictionary*); first as tribe, and second as river. D'Iberville, 1702, used this form: Assineboin. John McDonnell, 1793, wrote it, Assinibouaes.

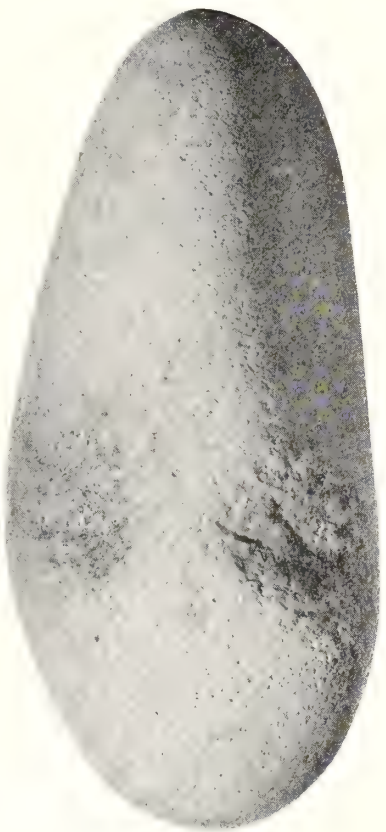
2. The Hudson Bay Company first knew the Nadouessie or Sioux through the Muskegans or Swampy Crees. The one word for Sioux was Pwat, or Bwat. Lacombe's Cree Dictionary calls Assiniboines, Assinibwatis.

3. Very early the use of l for n led to the form, Assiniboel or Assinipoel. Very likely the French then invented the derivation, Assin, stone, and bouiller, to boil; from the habit of cooking meat in a hole in the ground by filling it with water and putting in hot stones. [Another

understanding, arrived at during a conversation with Dr. Elliott Coues, seems to indicate that a hole was dug in the ground, a green buffalo hide was then pressed into the cavity, when water, meat, and hot stones were placed into the improvised rawhide kettle to accomplish the purposes of cooking.]

4. The Cree plural, or Ojibway plural, for animate things, especially people, tribes, or nations, was ag, og, ok, wag, and wok. Accordingly the Assiniboine people were early called Assiniboulak, or Assinipoulak. (See Du Luth, 1684; Marquette's map, 1673; French map, 1680.) So the Sioux people proper would be called Poetag, or Pollag, or Poelok, or Poulack, or Poulak. The different spelling can generally be accounted for by whether it came through the French or English traders. GEORGE BRYCE.

University of Manitoba, Winnipeg, August 28, 1901.



KATHIO COBBLE. $\frac{1}{4}$.

(Slightly cupped on four sides).

DAKOTA BANDS.

The following list has been copied from *Siouan Indians*, pages 160 and 161:

Santee (M'de Wakan), mostly located in Knox County, Nebraska.

Sisseton (Fish-scale village), Sisseton Reservation, South Dakota.

Wahpeton, mostly on Devils Lake Reservation, North Dakota.

Yankton (End-village), in Yankton village, South Dakota.

Yanktonai (Little-end-village), North Dakota and Montana.

Teton (Prairie dwellers), The Dakotas and Montana.

Assiniboin (Cook-with-stones), Canada and Montana.

The above list comprises the Dakota bands which emerged from the original Siouan settlements at headwater branches of the Mississippi, at an unknown prehistoric date so remote that only problematic suggestions concerning the time have been discussed. While writers have disagreed to some extent concerning the advent of Sioux Indians into the North-

western Region, Hon. James W. Lynd, the author of their history, who lived with them, failed to secure any information concerning their migration to Mille Lac, and it is to be regretted that only useless guesses and premature speculations can be advanced concerning their more ancient habitat.

Curiously enough the name Sioux originated from the hatred which the ancient Ojibway Indian learned to intensely entertain toward the Iroquois, whom they called Naud-o-waig, like-unto-the-adders. When the M'de Wakan band came into contact with the Ojibways and fierce war ensued, the same name was applied to them, hence Nadouessioux, and the French abbreviation, Sioux, having its root in the Ojibway hatred against the Iroquois.

McGee suggests that the name "'Sioux' has dropped out of use in the substantive form, and is retained in the adjective form [Siouan] only" (*Siouan Indians*, page 158). Such is not the custom commonly in use throughout the Northwest, and the new name, "Amerind," for all Indians, has not been adopted here because it constitutes an attempted result which would magnify an original error.

Preceding a description of certain Indian names of interest, current in the region of Northern Minnesota, two translations from the Ojibway language, made by Captain C. H. Beaulieu, are perpetuated for the purpose of indicating the descriptive manner with which that race apply comprehensive names.

Buffalo skull is pronounced, mush-ko-day [prairie], pe-she-ke [bovine], osh-te-guan-e-ga-gun [a skull], or prairie bovine skull.

Muck-ud-ay-mis-que-min-e-baush-ke-min-is-se-gun-e-bah-quay-je-gun means black raspberry pie, or to pronounce it as translated, blackraspberry—preserved fruit—bread.

The peculiar syllabic expression conveys an exact, fully described meaning. All Ojibway names are equally descriptive. When they captured the Sioux portages, camping grounds, and Kathio, those places received new names almost invariably conformable to the principal topography or other characteristic which came to their knowledge, or, in some cases, after what happened at the time, and occasionally after a resident Indian

or white trader. Numerous Ojibway names have come into use, often in translated or abbreviated form, but occasionally the application of geographic designations in Minnesota follow exactly the Ojibway pronunciation and meaning. When the publication of the Historical Society volume of collections of names is completed all the Indian names will be carefully adjusted by its author, not however without considerable uncertainty.

OJIBWAY NAMES.

They know Kathio by a division of the locality into several names, as follows:

Mille Lac—Mese-Sagaiigun—Great Lake.
Cormorant Point—Black Loon Point. Now called Shaub-aush-kung.
Outlet Bay—Sah-ging—The Bay.
Robbins Bay—We-que-gu-man-sing—Little Bay.
First Lake—Ne-tu-mi-gu-mag. On official plat as Ogechie.
Middle or Second Lake—Nes-sa-we-gu-mag. On official plat as Nessawae.
Third Lake—Esh-que-gu-mag. On official plat as Onamia.

When Vineland Post Office was established it was so called after cranberry vines which are in profuse growth at the marsh adjoining the site of the modern village, which consists of two stores, a hotel, saw mill and about six residences; a small country village.

Usages and pronunciation of certain words in the Ojibway language permit different syllabic forms, some of which are as follows:

River—Zibi or Sibi; pronounced Se-be.
Lake—Zagaiigun or Sagaiigun; pronounced Sa-gi-á-gun, and generally in print curtailed to the word Sag.
Creek—Zibiwishe or Sibiwishe; pronounced Se-be-wish-e.

Hence in the two lists of Ojibway names in possession of the Historical Society at St. Paul, prepared by Rev. J. A. Gilfillan, abbreviations must be read accordingly. Both said lists have been used for many of the following Ojibway names; freely so, because during the time the last contribution was being prepared a part of the expense account was paid

by the present author for that purpose. The first list was published in the "Fifteenth Annual Report, Geological and Natural History Survey of Minnesota," pages 451 to 477 inclusive. The second list is MSS.

Raven Duck Creek, at Raven Point—Gagagishibe-Sibiwishe.

Watab River—Watubi Sibi—Spruce root. Canoe thread was made of the roots.

Cross Lake—Bemidjigumag—The lake through which the river flows diagonally.

Hay Lake (near Fort Poualak)—Manido Sag—Spirit Lake.

Noka River. After an Indian of that name.

Itasca Lake—Omushkozo Sag—Elk Lake.

Platte Lake—Muko-datagagwim—Bear's backbone. After a big hill there situated.

Rabbit lake and river. After an old trader who lived there whom the Indians called Wobozo (The rabbit).

Egg river and lakes—Ga-wawunoka—Many duck eggs.

Tascodiac Lake—Bemidushkodeyag—Lake that lies along by a prairie on one side of it. Tascodiac effigy mounds are near this lake.

City of Bemidji—Wubigumang—Narrow part of the Mississippi at Bemidji.

Pinidiwin River—Tupinanidiwin—Place where they killed each other.

Otter Tail Point—Nigigwanow—The otter's tail.

Mantrap Lake—Sheshibegumag—The lake where they go every which way to get through.

Walker—Onigumming—The Portage.

Pine River—Shingwako Sibi. Sibi is river, and shingwako is pine.

Jenkins—Ga-wa-wi-ye-gum-a-sibiwishe—Round Lake Creek.

Sandy River—Ga-mit-a-wang-a-gum-a Sibi, or Sandy Lake River.

Kimberly—Man-o-min-i-kan-i Sibi, or Rice Field River.

Split Hand Lake—Tash-ki-nind-ji Sag, or Split Hand Lake.

Farm Island Lake—An-i-bi-min-i Sag—Elm Island Lake.

Cedar Lake (near Aitkin)—Ga-mis-qua-wak-o-kay Sag—Lake of the red wood.

Motley—Ga-ga-gi-wi-gwumi-zibi-ajogemog—Crow Wing River Crossing.

Oeano lake, creek and springs—A-to-no—Canoe making. They are all at northeast corner of Itasca State Park. The place where they make canoes.

Naiway Lake means Blow-snake. This beautiful body of water was called Lake George by the unhappy person who attempted to steal

Schoolcraft's discovery of the source of the Mississippi, and who boldly plagiarized the printed record fifty years after its publication, after which conniving employees placed the name on Hubbard County maps.

Garrison and Oliver Point—Wishi-wudjing—Beaver's Back—A big hill which has the appearance of a beaver's back.

Chisago—Contraction of Kichi sagaiigun—Great Lake.

Sauk Lake—Osakis Lake—Sauk River—Sagi. After Sauk Indians who lived there. O-sau-ki-uk means "spontaneous." Osakis and Sauk are identical.

Lake William Henry—Gamitawangagum—Sandy Lake. The late William Henry resided at this lake.

A lake in Sections 17, 18, 19 and 20, Township 131, Range 32, Todd County, is called Bwan-i (Sioux), because Sioux Indians killed each other there.

Gunflint Lake—Biwanago Sag. Gunflint is in place on the shore.

Ka-be-ku-na (ka-be-ko-ná)—Road-all-the-way Lake. Here the canoes were left and the Indians proceeded on land to Naiway Lake on foot, or road all the way.

Second River—O-mi-min-si-wi Sibi—Little Pigeon River.

Third River—Mi-nai-go-ka-wi Sibi—The river that flows through spruce bushes. Coues wrote a new name commemorative of his meeting at the mouth of this river the Brower-Hall-Shanafelt expedition in 1894.

Occasionally an Ojibway Indian bears a Sioux name, a result caused by intermarriages.

Mozomana Point, Mille Lac, was named after Chief Ma-za-ma-ni, a Sioux name meaning Walking-iron, or Walking-on-iron.

Gooseberry River in Ojibway is Sha-bo-ni-mi-ka-ni Sibi, or "The place of gooseberries river," sufficient proof that it was not named after the French explorer Groseilliers (Gooseberry).

Kish-kiz-it-ed-bwan (Cut Foot Sioux) is a prominent name near Winnibigoshish Lake for a river, lake and portage where a battle was fought when the Ojibways killed a Sioux warrior with a cut foot.

Rum River—Esh-ko-da-wabo Sibi—Whisky River.

Most of the Ojibway Indians pronounce Winnibigoshish Lake, Winne-bá-go-shish, after Winnebago, which means stinking water. The waters of that lake appear blackish and impure, hence the name.

The true spelling of Wigwam Bay in Ojibway is, Mishidonshi Wakiiguni, Whiskered-man's-house Bay; after a resident there many years ago who wore whiskers and built a house, which indicates that it was not named after the old Indian called "John Wigwam."

Long before any Ojibway Indian penetrated the region near Kathio, every lake, river, creek and locality was undoubtedly known by a Sioux name. Very few of those names have been perpetuated, and they are no

longer known or used. The impenetrable oblivion of prehistoric ages enshrouds all the knowledge of their origin and use, except so far as slight information concerning them may be gathered from old French maps or writings.

Dr. George Charles Buchanan advises that Ann River was named after an Ojibway woman known as "Old Ann," also "Old Moose," and again as "The Monument." Her Indian name was Nah-gan-ik-a-bah. In her youth she witnessed a great battle between the Sioux and Ojibway Indians near the present St. Croix Lake.

An additional abbreviated list of Ojibway names of peculiar interest and form follows:

Kitchigumi—Lake Superior.

Mokamani Sag—Knife Lake.

Onigumins—Little portage across Minnesota Point, Duluth.

Moinujewi Sibi—Dung-on-the-skin River. [Willow River.]

Ga-misquawakokag Sag—Red Cedar (Cass) Lake.

Misquagumiwi Sag—Red Water (Red) Lake.

Iqua Sag—Woman Lake. Iqua is pronounced E-qua; anglicised into the form "squaw."

Gagagiwigwuni Sibi—Raven Feather [Crow Wing] River.

Kibakwaiigun—The Dam. [An old trading post at outlet of Onamia Lake. Recently Mr. Lars Eriksson located village of Eriksonville at "The Dam."]

Ginebigo Sibi—Snake River.

Manominikeshi-sibi-ajawewesitaguning—St. Croix River, or "The-place-of-the-cut-across-portage-into-Rice-River."

Meshquatawangag Sag—Red Sand Lake.

The volume on Minnesota names now being prepared by Mr. Warren Upham, secretary of the Historical Society, will be embellished by all the known names throughout the state.

SIOUX NAMES.

Prof. A. W. Williamson has caused to be published, at page 104, *Thirteenth Annual Report, Minnesota Geological Survey*, a short list of Dakota names, a limited number of which, mostly obsolete, apply to the region near Kathio. When Hennepin left Aquipaguetin Island and went down Rum River with the party of Indian hunters, in 1680, he was

guided from the mouth of Rum River across the Mississippi to a sightly camping ground at or near where the present village of Champlin is located. The first name on the Williamson list is as follows:

"Anoka—On both sides; name applied by founders to the city laid out on both sides of Rum River [Anoka County, Minnesota]." There need be no doubt that the origin of this name applied to "both sides" of the Mississippi, instead of to both sides of Rum River, because indications there, and the historic record, demonstrate that the Sioux Indians were "anoka," i. e., on both sides of the Mississippi. Anoka in Ojibway means labor.

Dakota, original Siouan form; Lakota, Teton form, and Nakota, Assiniboin form; probably equally applies to the alliance of the bands, or "seven council fires."

Isantamde—Knife Lake, and ati, to dwell on or at, is the origin of the name of Isanyati or Santee Sioux.

Khakha—St. Anthony Falls.

Khakha-wakpa—Mississippi River.

Mde Minisota—Sky-tinted lake—Minnesota.

Mdeyata—*The Lake*—Lake Superior.

Mdeyatanka—*Mde*, lake; *ya*, they speak; tanka, large—Ottertail Lake. Ottertail in Sioux is Ptansinta.

Shakpi—Six. Shakpidan—Little Six. The origin of the Little Six band seems to have been Tintatonwan, Dwellers on the prairie, indicating ancient origin within the boundaries of Minnesota, whence the Tetons drifted westward to the Missouri.

Yankton (Ihanktonwan)—End Village. Said to have originated at or near Lake Superior. They undoubtedly occupied Sauk Valley and probably Crow River Valley—the mother band of the Assiniboin seceders.

"Ho-he—The Assiniboin Indians. Long ago they belonged to the Dakota nation." Riggs' *Dictionary*, page 68.

"Mdewakanton—Dwellers at the lake; a name applied to the part of the Santees occupying Eastern Minnesota and Western Wisconsin, said to have been given because they still continued for a time on Lake Superior after the other Dakotas left it." Page 107, Williamson's list of Dakota names.

Bromley Lake, Pillager Creek, Upper Hay Lake and outlet of Winnibigoshish Lake are confidently proposed as the sites of important Sioux towns occupied and heard of in 1680, two of which Du Luth visited in 1679.

TYPICAL MINNESOTA MOUND.

One of a large number located at Bromley Lake and Rice Creek, Aitkin County, Minnesota. From a photograph by Mr. Edward A. Bromley, reproduced in *Mille Lac*, 1900. The group, of which a diagram chart has been prepared for this *Memoir*, is located at or very near the locality marked on Hennepin's chart northeast of Mille Lac as "Oüa Debatons." The location of the group adjoins extensive wild rice fields.

The contents of the mounds, structure, and locations have been most carefully studied, and when the objects and remains were placed in comparison with the descriptions contained in the earliest historic record, also with the objects and debris collected at adjoining village sites noted on the Franquelin chart of 1688, the unexpected determination that all of the ancient earthworks and mounds at Mille Lac are of Siouan origin was reached.

The mound shown in the above illustration is five feet in height and about fifty feet in diameter.

The Bromley Lake mounds, embankments and village sites are closely intermixed at a secluded forest location where many Indians were quite permanently located (see chart 1).

§ 9. SOURCES OF INFORMATION.

EXTREMELY LIMITED REFERENCES CONCERNING OBSERVATIONS, STUDIES AND AUTHORITIES RELIED UPON IN DETERMINING THE IDENTITY OF ANCIENT MOUND BUILDERS WHO PREHISTORICALLY OCCUPIED KATHIO AND ITS SURROUNDING REGION, INCLUDING HEADWATER BRANCHES OF MISSISSIPPI RIVER, ST. LAWRENCE RIVER AND RED RIVER OF THE NORTH.

No attempt is now made to describe geographic, hydrographic and archæologic explorations in the Northwest which have resulted in determining several questions, one of which assumes ethnologic interest based on an identification of ancient mound builders as the direct ancestry of the seven bands of Dakota Indians who evolved their name and tribal divisions on Minnesota soil long after the original arrival of the mother band at or near the Kathio Region. A large number of field books, containing written details of the progress of explorations, have been preserved, but the contents of those books are too voluminous to permit publication at this time. The written entries and drawings, field notes, memoranda and data constitute the record of explorations and observations upon which are based the contents of this and preceding *Memoirs*.

One of the most valuable records upon which dependence has been placed for a correct understanding of existing conditions, customs and habits prevailing among the M'de Wakan Indians at the date when they were first discovered, in 1659, is the book written by Pierre Esprit Radisson. From the pages of that book have been gathered facts which prove the identity of stone and copper implements found at Kathio, where they were in use by the Isanti people, followed later by Du Luth and Hennepin with the corroborative statements written in 1679 and 1680, very admirable annotations from which appear on Franquelin's chart of 1688, exactly at localities along the shore of Mille Lac which

have disclosed the ancient village sites, mound groups and embankments where archæologic material described by those earliest travelers is found in quantities sufficient for scientific identification which has determined those objects to be of Siouan origin.

Pierre Charles Le Sueur's operations as a French trader on the Minnesota and Mississippi rivers, ending about A. D. 1700, created a history which is valuable for purposes of study when the events of that period are considered.

Captain Jonathan Carver's career in the Northwest, and the published accounts of George Catlin and Joseph N. Nicollet, are interesting and reliable authorities which can always be consulted with profit when attentively studied.

Unfortunately there seems to be an interregnum between Le Sueur and Carver, during which time—1700 to 1766—very little is definitely known concerning transactions on the Upper Mississippi, ascribed by some to have been caused by a suppression of French information and knowledge concerning the fur trade for fear of English interference, which soon prevailed, to be later demoralized by the effects of the Louisiana purchase and such successes of magnitude as were accomplished by the Lewis and Clark, and Montgomery Pike expeditions, but consolation for the missing information can be readily gained by a careful study of De la Verendrye's *Journal*—1737-1742—abstract of which can be found at page 61, *Missouri River*, and also by a critical interpretation of Warren's *History of the Ojibways*. Personal contact with and observation of Sioux and Ojibway Indians during the past forty-two years create a knowledge which lessens probability of error in attempts to correctly interpret those sources of information.

Prof. George Bryce is the author of many reports and essays relating to Indians, ancient earthworks, and old forts between Lake Superior and the Rocky Mountains, all valuable and interesting, tersely stated by an able student and author.

The Geological and Natural History Survey of Minnesota (VI Volumes and XXIV *Annual Reports*), by Prof. Newton H. Winchell, contain valuable sources of information not found in any other publication. The scientific publications contained in the library of the Historical

Society at St. Paul, including all government publications in its depository, where also are available innumerable old charts and maps and much of the earlier Spanish accounts, have been of inestimable value during the time since the present studies were engaged in.

One of the important studies has necessarily been directed toward the date when horses were first introduced into Minnesota and the Northwest, not concluded except so far as the Ho-he rebellion is concerned. The names "Sioux" and "Assiniboin" had not appeared in print; probably not known or mentioned previous to the secession of the Ho-he (Assin-abwan) rebels. The true date when that war broke out and the Assiniboin people fled northward can only be stated from information based on Indian traditions—an uncertain, misleading and treacherous foundation. Flatmouth led Warren into the uncertainties of Indian traditions in 1852, over 220 years after the Ho-he trouble began, by procuring the perpetuation of a printed relation at pages 138-140, Warren's *History of the Ojibways*, describing his (Flatmouth's) ideas concerning the outbreak in the Yankton camp which sent the Assiniboins to a retreat toward and to the Cree country. Flatmouth said in part:

> The smaller camp [Assiniboins], therefore, to prevent their total eventual destruction at the hands of the more numerous Yanktons, moved towards the country of Ke-nis-te-no [Crees], with whom they had always waged a never-ending warfare; and preferring to trust themselves to their generosity rather than to the vindictive hatred of their own kindred, they collected the women and children whom in former years they had captured from them and adopted in their families. These they placed on horses, and loaded with presents, they were sent to the great Ke-nis-te-no town on Dead River [Manitoba].

The Assiniboin war probably broke out long before any horse was in use by the Yankton band, if we are to accept a fact that the Kansas-Nebraska Plains extending into the Spanish Southwest was the middle ground whence horses were introduced into the region north of Minnesota River.

Narvaez killed his horses on the Florida coast in 1528; Coronado returned to Mexico in 1542, taking all his horses with his army except possibly one or more which went astray, to die on the plains; and Soto, 1542, so long and disastrously in the South, did not abandon horses

at localities which would create a supply for the North; and Indians, at much later periods, were observed on the plains having no knowledge whatever of the use of horses.

Scholarly students who are at present carefully studying these questions have stated results acceptably available at this time:

HORSES IN KANSAS.

I have looked over everything I have on Kansas history, but cannot find anything about the use of horses by Indians in Kansas prior to 1634. Mr. J. R. Mead, of Wichita, in one of his letters to me, of which I have sent you a copy, says: "*There were no extended trails in Kansas until horses were introduced, which was about 1575 to 1600 A. D.*" This is all I have. The history of Kansas seems to be a blank from the time Coronado visited it till the exploration of Dutisne, etc., in 1719.

ALMA, KANSAS, September 18, 1901. EDWARD A. KILIAN.

HORSES IN NEBRASKA.

The date at which the Pawnees began to use horses in Nebraska is noted. There is little evidence upon which to hang a theory.

Oñate makes no mention of seeing horses among the Plains Indians in 1599, nor does Penalosa in 1662. They do not mention the surprise of the natives at seeing the horses which the Spaniards rode as does Coronado in 1541. This leaves us in doubt as to whether the Indians were familiar with horses at that date or not. I have heard, in a number of instances, a legend current among the Pawnees telling of the first time they used horses, but like all Indian legends, the date is missing and there is little in the legend from which to estimate the date even approximately. The legend is to the effect that at the time of the advent of the Pawnees into the northern country the dog was their only beast of burden. After the Pawnees had separated from the Wichitas, the three bands of Pawnees proper, the Chow-i band, the Kit-ke-hahk-i band and the Pita-how-erat band, were hunting on the Smoky Hill River when they came upon a band of Cheyennes; they killed most of them and captured a number of horses. A woman prisoner taught them to use the horse. This capture must have been prior to the time when the Skidi band was incorporated into the Pawnee band. This adoption occurred over 100 years ago. So much we *know*. This is all the evidence I have found relating to horses among the Pawnees.

NEBRASKA HISTORICAL SOCIETY,
ROCA, NEB., Sept. 16, 1901.

Judge John T. Keagy's investigations at Harahey (Mill Creek Valley, Kansas), resulted in a determination that the Pawnee Indians, long after

Coronado retired from Quivira, in 1541, removed large quantities of flint implements to their later habitat up Republican River, and no indications developed showing that the horse, gun, or iron knife were then in use there. While the inquiry concerning the introduction of the horse at ancient Sioux villages in Minnesota is at present insufficient, enough is known to place Flatmouth's legendary information concerning the use of that animal by Sioux Indians *before* the word "Ho-he" became the name of a new band of Dakotas, in very serious doubt. The historic record is appealed to in vain to find any mention of horses among the Dakota bands previous to Radisson's time—1654–1659—and distinct recorded information in many ways definitely determines that the Assiniboins were a separate, distinct band of seceders long before any discovery or mention of Dakota Indians was accomplished and before the introduction of horses from Pawnee and Omaha resources.

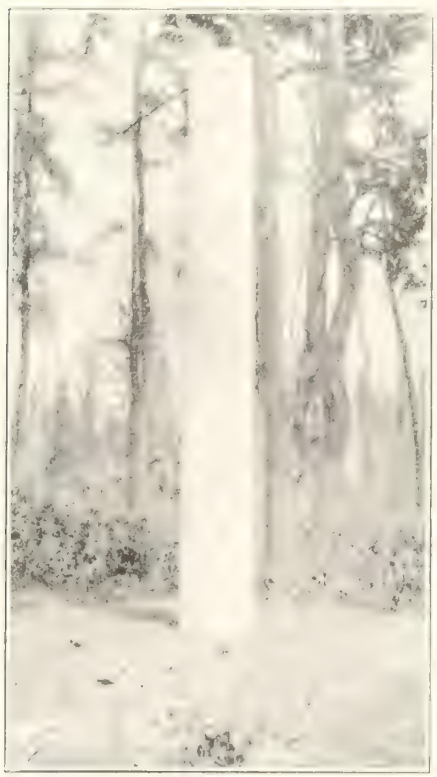
Whether adulterous infringement was the cause of the Ho-he war or not must also rest on the uncertain, dim and intolerable legendary information which comes to us only through uncertain Indian sources. The fact that that war was in precipitate progress previous to 1634 also demonstrates that the seat of strife was not on the prairies of the Red River Region, but in the timbered locality of Northern Minnesota where all the Dakota bands, with the possible exception of the Tetons, were located in 1659.

The *Jesuit Relations* have been examined with indifferent success for any details concerning the place and date where and when the troubles began which caused the Assiniboins to join the Crees against the Dakotas.

The statement made by Professor McGee (*Siouan Indians*, page 173), concerning the origin of Siouan tribes by migrations from an original home along the eastern slope of the Appalachian Mountains near the shores of the Atlantic between the Potomac and Savannah rivers, can only be fully accepted when proved by archæologic investigations based on more definite knowledge than is offered by linguistic studies.

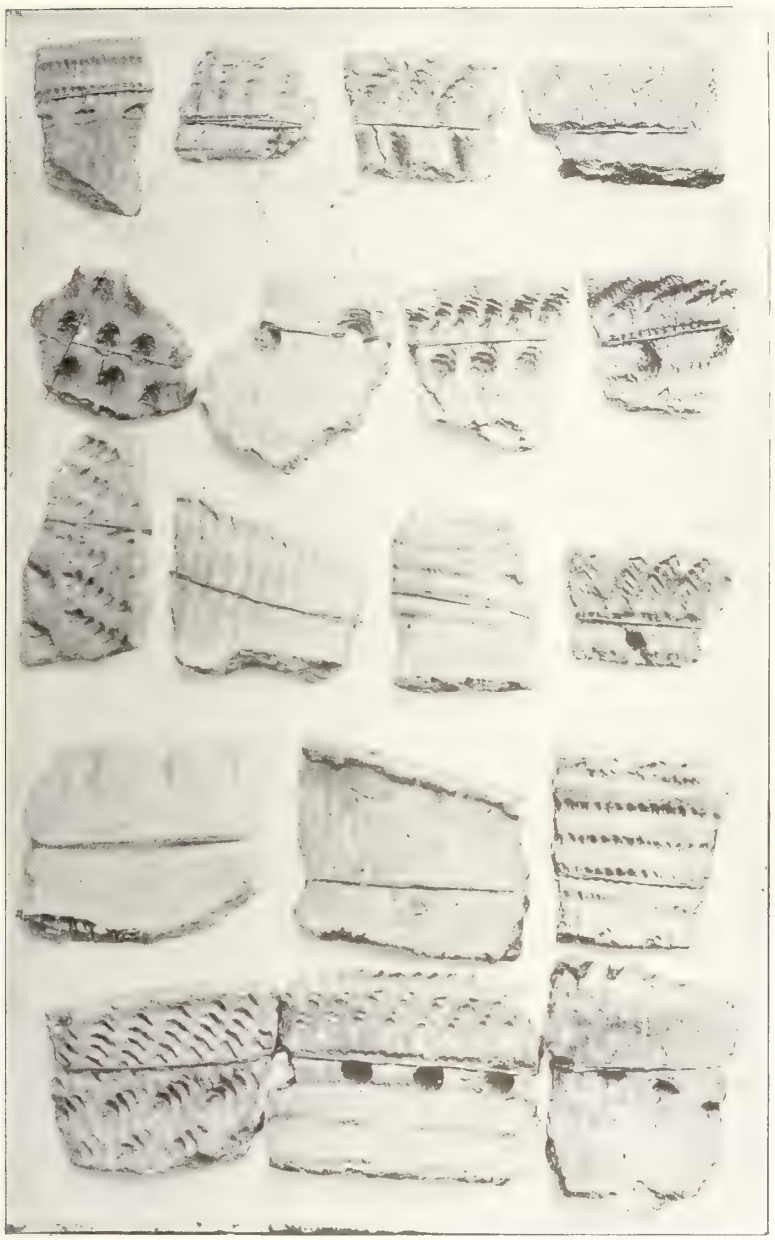
One of the very best sources of information has been the discovery and collection of gunflint spearheads, points, knives and spalls obtained from every Sioux village site explored in Northern Minnesota, identical

in form, kind, size and material, associated with large quantities of potshards bearing the peculiar and ancient Sioux indentations and chevrons, all which made it possible to archæologically determine locations, habits and migrations. When those objects were found in profusion intermixed with copper crescents which Radisson described as constituting Sioux ornaments in 1659, accepted as the best evidence when considered in connection with the perpetuated corroborative descriptions of Hennepin and Carver and Catlin twenty, 107 and 177 years later, respectively, it would require a species of insanity to continue the distortion of history by blindly and stubbornly advocating the belief based on ignorance, that a great nation of warriors with a fortified frontier preceded the Dakota Indians in Northern Minnesota, long ages before the Ho-he war; hence it is compulsory that my published opinions, expressed when in association with ignorant advisers, be changed to conform with the indisputable statements of intelligent and educated explorers who were personally in contact with the ancient Sioux bands when they were mound builders.



STATION A.
Brower Survey of Fort Poualak, 1901.

One of the most convincing and productive sources of information has been a long continued and careful study of Indian portages or routes of overland travel from river to river and lake to lake in Northern Minnesota, cöextensive with a study of copper, gunflint and fictile objects examined in connection with the early and distinctive consideration written by Prof. N. H. Winchell concerning the ancient copper mines of Lake Superior (Ante., p. xi). There are hundreds of Ojibway names for those portages, one of which is an important one: Manominike-she-sibi-ajawewesitaguning, the name of



DAKOTA INDIAN POTSHARDS.

From Itasca Lake.

Used as convincing evidences while tracing ancient Sioux villagers across Northern Minnesota.

St. Croix River, or "The-place-of-the-cut-across-portage-into-Rice-River." That was the shortest route of ancient travel from Lake Superior to Mille Lac. It has been explored many miles, and the declaration can be safely proposed that Du Luth traversed it in 1679, and later it was almost certainly the "road of war" when the Ojibways marched to the attack upon Kathio from St. Croix River across the region to the head of Rice River near Bromley Lake, and to Mille Lac where Malmo is now situated at Big Bay. It was probably the most important ancient Sioux route of travel between Lake Superior and the buffalo plains.

Many well informed Ojibway Indians declare that all the principal portages of Northern Minnesota were in excellent use by Sioux Indians at the time their forefathers captured that region, and that the Ojibways followed the paths which were open to them. To-day they have their patches of corn, wigwams, canoe landings, bark cabins and burial places at numerous ancient Sioux village sites, exactly where they were originally established. The Ojibway Indians readily and willingly admit that they did not open those portages, and their admission is admirably substantiated by the scattered archæologic objects which have been recovered along those ancient roadways of the Sioux, which, more recently, have been called Ojibway portages. The names, and their uses, have become almost obsolete, a condition which has been acutely precipitated by the procuration of Ojibway signatures to treaties containing deceptive and unfulfilled promises, in consequence of which hundreds of those old trails and paths are no longer in use except as cultivated grounds for farms or tote roads for lumbermen.

Professor Blackman quoted George Bird Grinnell concerning Pawnee horses, awarding due credit, and the omission, caused by typographic necessity, by no fault of his own, is best explained at this time.

Carver, Williamson, and many other writers have described Sioux hieroglyphics, boulder circles, and effigies. There is no doubt whatever concerning the proved fact that the Dakota bands constructed numerous boulder outlines. Also the fact that an effigy mound is in existence at the Pillager mound group, which contains original Sioux interments, constitutes a substantial source of information that those Indians were originally builders of effigy mounds; but the custom fell into disuse by the time they became buffalo hunters, and disappeared entirely when they were made dependent upon traffic with the early fur traders.

§ 10. CONCLUSION.

GENTLEMEN OF THE COUNCIL:

Far back in the remote past, long previous to the dawn of the Columbian Period, there emerged upon the face of the region now encompassed by the boundaries of Wisconsin a band of North American Indians bearing upon their persons and features the color and characteristics of a Mongolian origin. They spoke the Siouan tongue in its primitive form. Generation after generation appeared and disappeared until an increase of savage beings, caused by a healthful zone, pure water, and an abundance of food, precipitated a necessity for extended facilities and additional habitations; a larger field for the promulgation of their numbers and the satisfaction of their necessities.

Who those people were and from whence they came are questions which have not been definitely answered.

The probabilities of speculative reasoning, almost a barren shore, resorted to because the better land is undiscovered, have brought those people out from the southeastern Atlantic coast to a crossing of the Appalachian formation, thence down the Ohio River and up the Mississippi. That barren speculative determination, in the absence of a discovery of every camp ground and village site which they occupied previous to an emergence into the Northwestern Region, seems to be the only resort at present available; but I decline to accept that determination in the absence of existing proof which can be produced, but which has not been perpetuated. It is therefore in my opinion a question in doubt as to whether the Siouan Indian did or did not spread westward from the Atlantic coast. He may have spread eastward from the mouth of the Mississippi and northward to Itasca Lake, but the demands for critical knowledge would not tolerate that proposition based on anything less than definite proof obtained from the soil and which lies dormant but available, scattered everywhere in profusion along the routes of migration which those people followed from their Mongolian habitats to their original appearance upon the face of the region on the Upper

Mississippi. I do not presume to offer a determination of their route of travel toward and to the Northwest, because their footprints have not been traced by archæologic researches to an extent sufficient to substantiate speculative guesses, linguistic uncertainties, or mobile Indian traditions.

Archæologic and historic information indicates, almost to an absolute certainty, that the vibrations of the spreading Siouan wave of increase discovered to those Indians the south shore of Lake Superior and the mouth of St. Croix River, at which places they were earliest encountered, first by Radisson, who observed copper crescents, by Du Luth at their greatest town, and then by Hennepin, who described a scaffold burial at the mouth of the St. Croix.

Copper implements and ornaments, and gunflint objects of ancient Indian origin found in Wisconsin, near the profuse groups of effigy mounds advantageously charted by Lapham, are the same in all essential particulars as those observed in Northern Minnesota, and we are now compelled to admit that archæologic explorations and history convincingly prove that fact, even to the extent of acquiescing in the statement of the Winnebago Indians that they were "Hotcangary," meaning first or parent speech. The pulses of the Sioux Indian when he left the region of Wisconsin were filled with the energetic blood which the temperate climate made quick and active, and it produced the physical vigor which placed within the power of a new Indian confederation a productive frontier teeming with natural wealth; picturesque with thousands of lakes and rivers; shaded by great forests; embellished with extensive prairies; a sun-lit and rain-moistened land of production, over which he established an empire at the cost of every Iowa, Sheyenne, or Minataree Indian who may have had a domicile of uncertain magnitude on Minnesota soil as a contemporaneous occupant.

Like the rays of the rising sun, the Sioux Indian sought with advantage every facility until his presence at the copper mines, at the gunflint quarries, the pipestone localities, on the prairies and in the forests, created for himself a government at Mille Lac and Kathio, whence in council were promulgated the unwritten laws which sacredly protected an increase of population, punishment for adultery, preservation

of the buffalo, division of privileges, the prosecution of war, conferences with ambassadors, and the fortification of a military frontier against seceding rebels and an alliance of enemies; all which, in the course of passing prehistoric events in the Northwest, occurred previous to 1634, when Nicollet first made known that there existed a nation called "Naduesiu [Sioux]," and another nation called "Assinipour [Assiniboins]." By that early record we are advised that the Ho-he war was precipitated previous to the date when the earliest knowledge concerning the Dakota bands was gained, and I cannot clearly demonstrate that horses preceded history in Minnesota unless you abandon the calling and purpose of this society, and adopt some such illusionary enthusiasms as were propounded for facts by La Hontan and Mathew Sagean, or the "dream within a dream" of uncertain Indian traditions; objectionable features already too numerous on the pages of our history.

It is not now urged that the distinct time or circumstances can be exactly related which threw the earliest and first Sioux Indian to the original scene on Minnesota soil which witnessed his coming. The advance was gradual, and the spread of those people began under the auspices of a favoring nature which multiplied their numbers, facilitating an advance in savage power and predominance until their sway became so extensive and their interests so important that a council was formed for their government, a calendar for their time, an empire for their people, and a name for their nation; when in felicitous exultations they developed into a predominating power of fierce warriors which finally placed them in entire control of a barbarous region from Lake Superior to the Dakotas, and from the Lake of the Woods to Iowa.

The development of Sioux power and sway over the Northwest required time, and the height of their ambition was intensest long before the first ray of civilization shone forth at the very dawn of our history in Minnesota; for they built towns, prosecuted wars, concluded peace negotiations, built forts, drove out rebels, created highways of travel, utilized copper, protected the game, practiced agriculture, constructed mounds, mixed paints, used clay and clamshells for the manufacture of pots, wove fishnets, penetrated to the sources of their rivers, and sent enemies to the cover of swamps before the appearance

of the indefatigable Radisson in their midst at the very horizon of a historic beginning.

I do not plausibly pretend to urge an ability to develop a complete knowledge of prehistoric events in the Kathio Region, but there are acute considerations by which any ethnologist, with proper fairness, must be guided on to correct conclusions. The hopes, desires and beliefs concerning a great nation of ancient mound builders in the Northwest who preceded by long ages of time the first appearance here of Sioux Indians, have been shattered and abandoned. Critical and determined inquiries in the field, and in the library of this Society, have resulted in an unwelcome determination, based on scientific facts, that no such nation preceded the advent of the Isanti, M'de Wakan, Ihankton and Teton bands on the headwaters of the Mississippi. All of those Dakota Indians, with the additional organizations which constituted the aggregation of the Seven Council Fires, originated from the migratory and disorganized element which left the effigy mound locality in Wisconsin to seek their liberties and follow their pursuits in a land of promise. They carried with them full knowledge of the construction of mounds, embankments, imitative figures and hieroglyphics. The first very small and ancient tumuli on their trails at Mille Lac have been identified as of Sioux origin by the artifacts which were left at the village sites and in the mounds. By what particular route of travel they first came is unknown, but it does not require a stretch of veracity or a tenure of doubt to be persuaded into a belief that they had accurate knowledge of Lake Superior and the Mississippi, and those waters later became two of many important routes of travel for that increasing people.

The date when they first placed savage footprints on Minnesota soil is more remote than the most visionary compiler has ever suggested, and archæologic results following most careful explorations indicate a date for the earliest advent far back of any knowledge which the grandfather of Little Six was able to definitely communicate to the Tetons when they became the dwellers of the prairie and dispensers of the yellow medicine.

Step by step and mile after mile, year after year and century after century those people proceeded and expanded, until every contempora-

neous occupant fled from their onslaughts; the Cree to the north, the Iowa to the south, the Sauk from his lair, the Cheyenne from Big Stone, the Minatari from the Dalles, the natives from the pipestone, and the Ho-he rebels from a locality which I believe was not far from Osakis and Otter Tail lakes, when the prevailing and organized Dakotas became the masters of the Northwest, seeking advantages from the Pawnees and Illinois with force and arms; fortifying a frontier from White Earth to Bromley Lake; moving millions of back-loads of soil from surface to earthworks; constructing thousands of mounds, now indications of their care for the dead, and locating hundreds of village sites, camping grounds and portages, until finally, in the midst of savage decay, overconfidence, and the widespread dissemination of bands, the Ojibway advanced, captured Kathio, pressed the Eastern Sioux to a precipitous retreat, finally assuming undisputed possession of one-half of the Sioux region in Minnesota, and it is history that he maintained his supremacy by force of arms for a hundred years.

After the Ojibway Indian had fought and won the battle of Kathio his appeal to arms changed conditions to an extent which produced another race of redmen as the masters and occupants of the Mille Lac locality, and for generations he has maintained his tribal organization, fought his battles, celebrated his scalp dances, erected his o-do-daimuns, engraved his barks, established his medicine lodges, instituted his me-da-we, hunted the deer, gathered his rice, preserved his fish supply, enjoyed his moccasin games, and planted small fields. Afterward he met some friends; they were white men, and his lodge and water courses, his land and forests, his game and his furs, his ancient and inevitable buckskin, punk and steel, canoes, fish, and wild rice are disappearing, and, most of all, his home at Kathio is almost at the threshold of the memories of the past. The history of his civil defeat, his downfall, demoralization, disorganization and disappearance can be read in the characters of the cold type which preserves in form the Indian treaties he was induced to sign February 22, 1855, and March 11, 1863, and the convention he ratified in the woods near Kathio, March 5, 1889. A pathos was present at a later date, in 1900, when Governor John Lind, at Kathio, propounded to him the question: "Are you a heathen

or a Christian?" His reply was replete with emphasis and meaning when he answered, "I am an Ojibway Indian." And he remains such, even at the hour when the stress of his exigency may press him to choose for a tragic death the waters of the lake, the depths of the wilderness, or the field of battle.

Before the authorities of the government of the United States secured the ratification of the Ojibway treaty of February 22, 1855, the first saw mill in Northern Minnesota was erected on Turtle Creek, Todd County, in 1847, for the purpose of manufacturing pine lumber with which to construct the buildings at the Winnebago Agency at Long Prairie. That initiation of lumbering operations in the pine region of Minnesota commenced a destruction of the valuable forests which so long protected the water supply in our lakes, rivers and creeks. It was the beginning of a remarkable change, resulting in the removal of 50,000,000,000 feet of pine timber; the conversion of the Mississippi above St. Anthony Falls into a log boom; the construction of reservoir dams at public expense for private purposes under a plausible excuse for better navigation; the unlawful drainage of public waters, and the flooding of hundreds of our lakes, causing irreparable damage, that a lumberman might thrive. Those facts are a slight reminder of the remarkable destruction which has overtaken the ancient Sioux country about Kathio.

Can the bulletin which indelibly preserves the record of the advance of Europeans against the Indians be made so as to obscure the announcement that we also destroyed the buffalo for a piece of the tongue? The Spaniard pursued the Indian with a halberd; we have shadowed him with a treaty. The plans of action were vastly different, but the results were exactly the same. On that basis a writer will yet live to place on paper a history of the rise, the progress, the decline, and the downfall of this republic, as too mercenary to survive.

I beg that this Historical Society may express a request that the promises made to Wa-we-yay-cum-ig and his people, at Kathio, shall not be ignored and avoided by the authorities at Washington.

APPENDIX.

SUGGESTIONS

OFFERED AT THE DECEMBER, 1898, MEETING

OF THE

STATE HISTORICAL SOCIETY,

AT ST. PAUL, MINNESOTA.

MR. PRESIDENT:

I desire at this time, previous to the presentation of a condensed address, relating to the recovery of some interesting archæologic objects at the northern boundary line of Minnesota, to call the attention of the Council of this Society to the fact that during the continuance of certain explorations and otherwise, there has been collected about 10,000 stone, obsidian and flint objects, suitable for a museum display of some interest, and worthy of preservation.

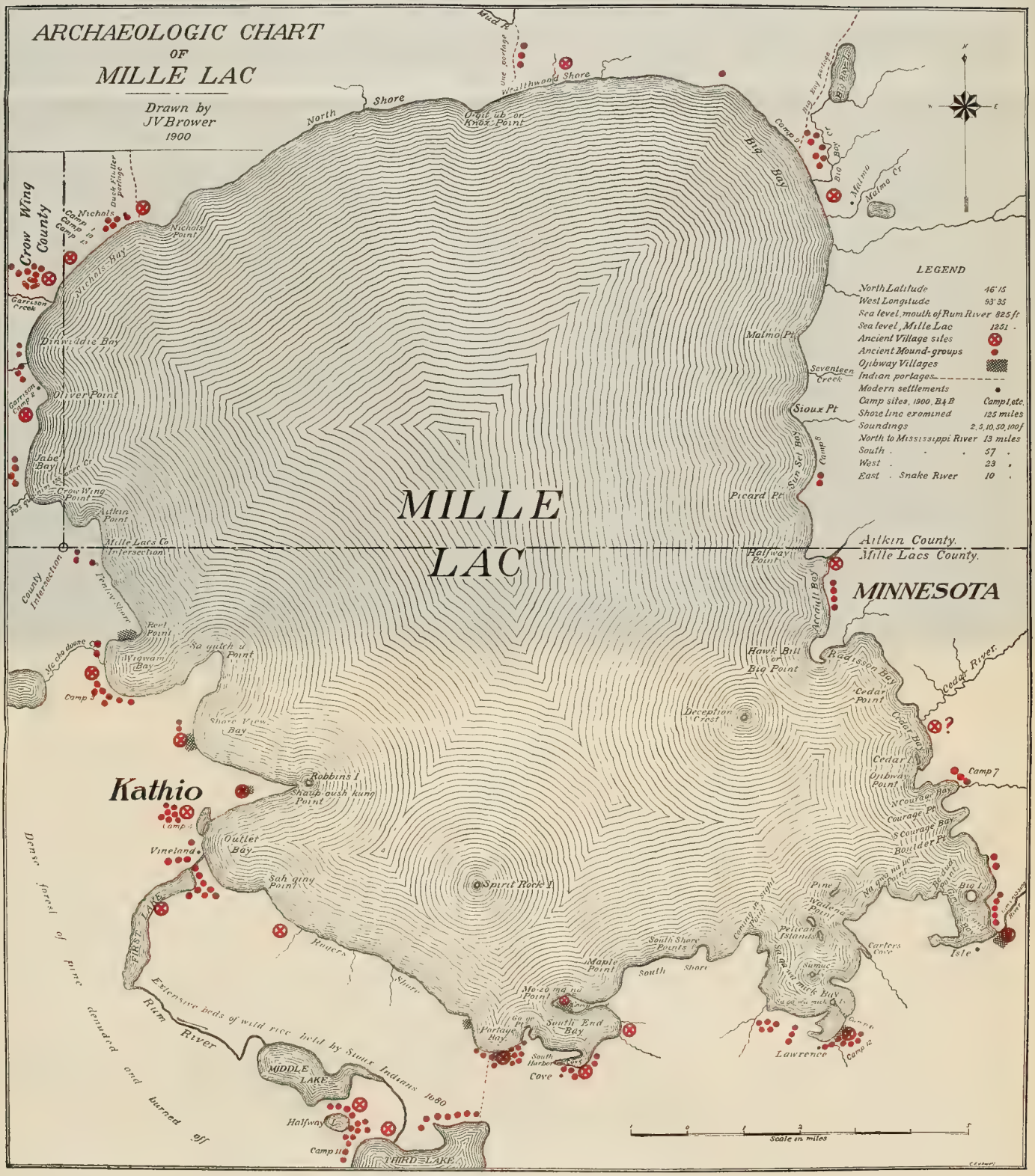
A sufficient number of these objects, representing the culture of three distinct nations of men, in America, in ancient times, are here displayed, which will be sufficient at this time to indicate the character of the whole collection, omitting an expected additional accumulation.

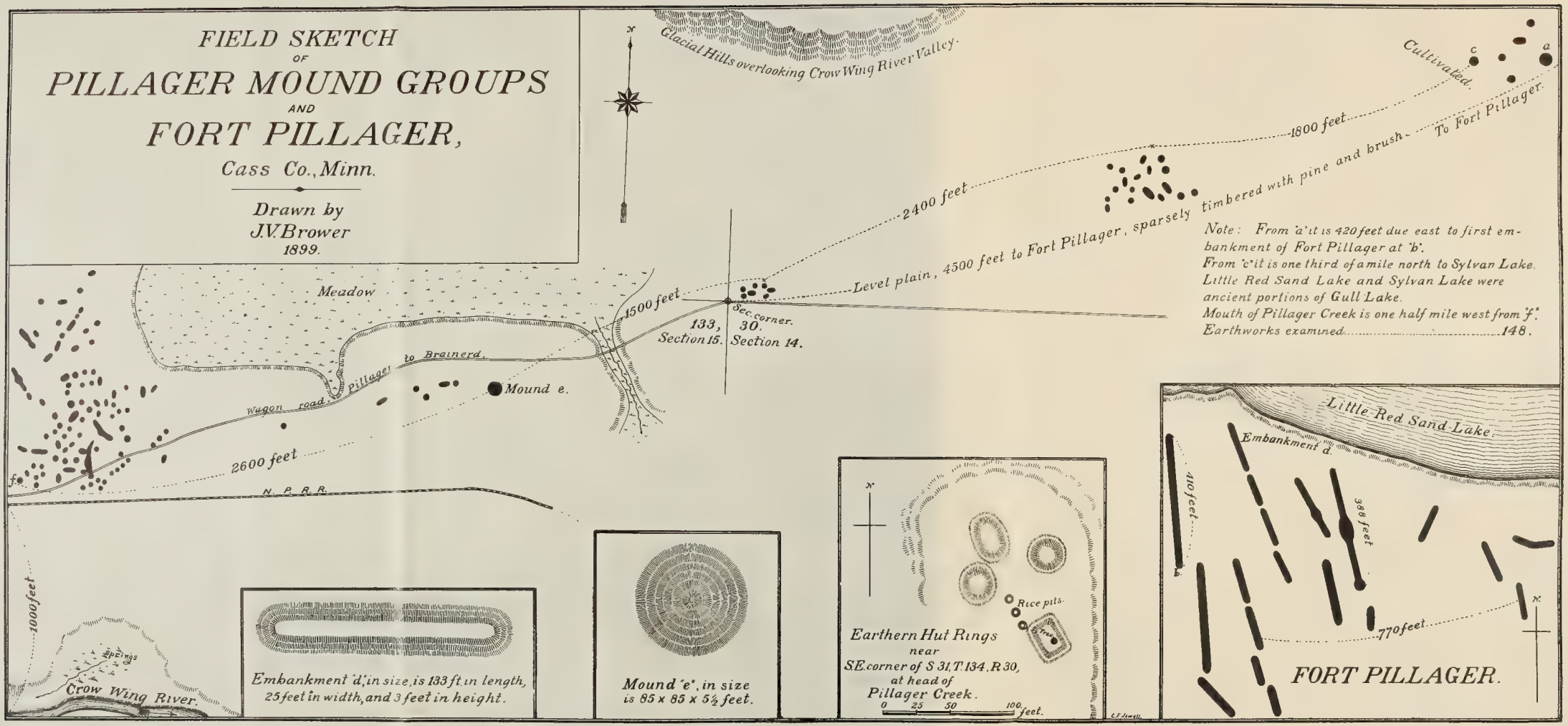
Owing to the fact that there are here, in this display, three or more classes of objects, which until certain recent discoveries, as the results of my own observations, were entirely unknown to the archæologic history of the world, the authorities of the National Museum at Washington, who have not been willing to classify them, because they have not heretofore known of the existence of these remarkable and unique implements, have suggested that they be deposited at Washington.

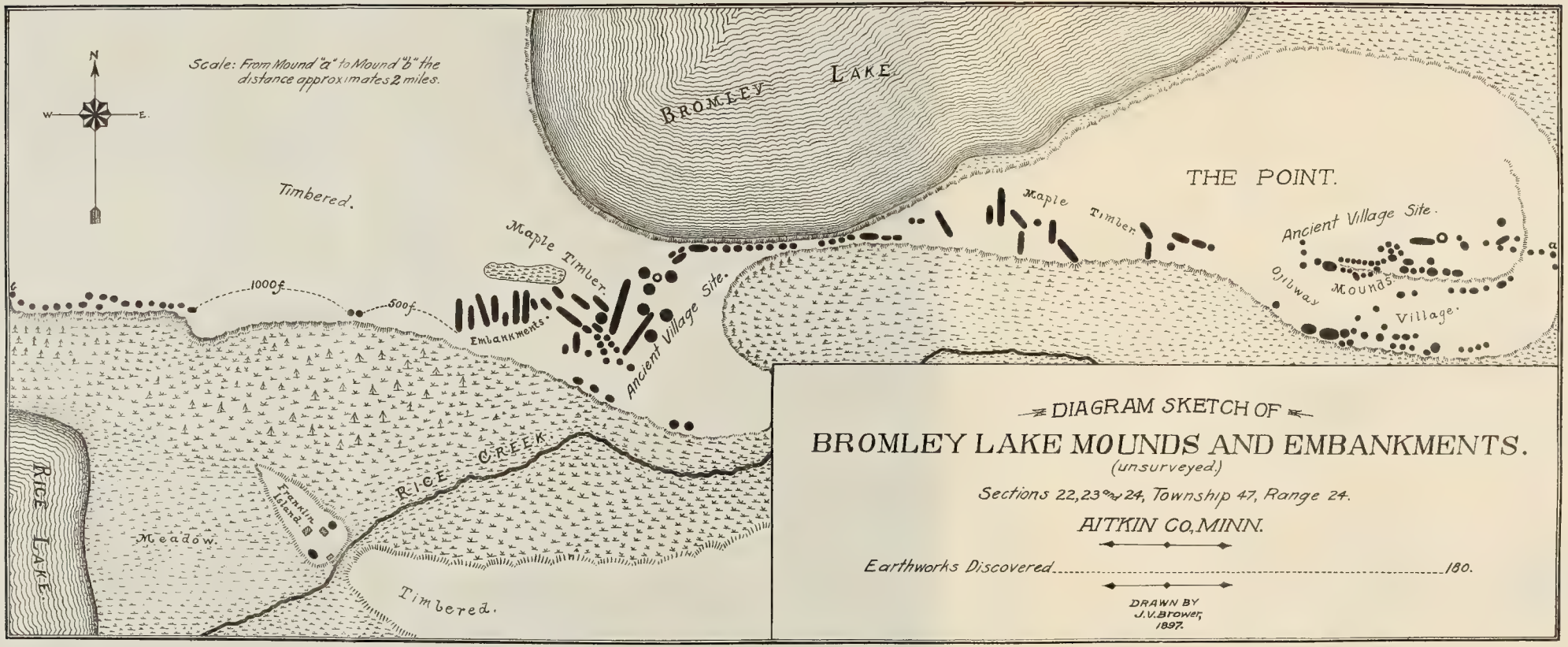
There are within easy acquirement a sufficient additional number of similar and other objects of general interest, which, now in process of accumulation, will increase largely the number now on hand, possibly to nearly or quite 15,000 specimens or more. These are considered necessary to augment an intelligent study and understanding of the earliest history of ancient man in the basin of the Mississippi, where Minnesota occupies a remote but prominent position.

My preference is that the entire collection, when completed, shall be permanently preserved, cased and displayed under the auspices of this Historical Society, for all time, reserving to myself the benefits of a not unreasonable request that the casing and care of them be mutually agreeable and satisfactory, if this arrangement is consummated. This question can be taken up at some future time, by a committee or otherwise, and when a deliberate conclusion has been reached, the Society can thence understandingly follow an adopted mode of procedure in its preparations to transfer its belongings and library to its commodious rooms in the new Capitol.

J. V. BROWER.


ARCHAEOLOGIC CHART
OF
MILLE LAC
Drawn by
JV Brower
1900
MILLE
LAC
Crow Wing
County
Aitkin County.
Mille Lacs County.
MINNESOTA
Kathio
LEGEND
North Latitude 46°15
West Longitude 93°35
Sea level, mouth of Rum River 825 ft
Sea level, Mille Lac 1251 .
Ancient Village sites
Ancient Mound-groups
Ojibway Villages
Indian portages
Modern settlements
Camp sites, 1900, B & B Complete
Shore line examined 125 miles
Soundings 2, 5, 10, 50, 100 f
North to Mississippi River 13 miles
South . . . 57 .
West . 23 .
East . Snake River 10 .
Nichols Bay
Dinwiddie Bay
Oliver Point
Crow Wing Point
Aitkin Point
Mille Lacs Co. Intersection
County Intersection
Nichols Point
Garrison Creek
Garrison Camp 2
Camp 1
Camp 2
Camp 3
Camp 4
Camp 5
Camp 6
Camp 7
Camp 8
Camp 9
Camp 10
Camp 11
Camp 12
Wigwam Bay
Sa gaitch i Point
Shore View Bay
Robbins I
Shaub-aush kung Point
Outlet Bay
Vineland
Sah ginj Point
Spirit Rock I
Rivers
Short
Extensive beds of wild rice held by Sioux Indians in 1680
Rum River
MIDDLE LAKE
THIRD LAKE
FIRST LAKE
Dense forest of pine denuded and burned off
Halfway Point
Halfway L.
Portage Bay
South End Bay
South Harbor
Cove
Maple Point
South Shore Points
Mo-zo-ma-ni Point
Lawrence
Carters Cove
Isle
Pine I
Wadena Point
Peters Islands
Sumac
Mark Bay
Courage Bay
N Courage Bay
S Courage Bay
Courage Pt
Boulder Pt
Cedar Point
Ojibway Point
Deception Crest
Hawk Bill or Big Point
Radisson Bay
Arnaud Bay
Picard Pt
Sioux Pt
Malmo Pt
Seventeen Creek
Run Sri Bay
Big Bay
Malmo Cr
Big Bay Cr
Big Bay Portage
Big Bay
Wealthwood Shore
North Shore
Orgil ub or Knox Point
Mud P
One portage
Cedar River
Scale in miles


FIELD SKETCH
OF
PILLAGER MOUND GROUPS
AND
FORT PILLAGER,
Cass Co., Minn.
Drawn by
J.V. Brower
1899.
Glacial Hills overlooking Crow Wing River Valley.
Cultivated.
1800 feet
2400 feet
Level plain, 4500 feet to Fort Pillager, sparsely timbered with pine and brush
To Fort Pillager.
Note: From 'a' it is 420 feet due east to first embankment of Fort Pillager at 'b'.
From 'c' it is one third of a mile north to Sylvan Lake.
Little Red Sand Lake and Sylvan Lake were ancient portions of Gull Lake.
Mouth of Pillager Creek is one half mile west from 'f'.
Earthworks examined..... 148.
Meadow
1500 feet
Sec. corner.
133, Section 15.
30, Section 14.
Pillager to Brainerd.
Wagon road.
Mound e.
2600 feet
N. P. R. R.
1000 feet
Crow Wing River.
Embankment 'd', in size, is 133 ft. in length, 25 feet in width, and 3 feet in height.
Mound 'e', in size is 85 x 85 x 5½ feet.
Earthern Hut Rings near S.E. corner of S 31, T. 134, R 30, at head of Pillager Creek.
Rice pits.
0 25 50 100 feet.
Little Red Sand Lake.
Embankment 'd'.
410 feet
388 feet
770 feet
FORT PILLAGER.


N
W
E
Scale: From Mound "a" to Mound "b" the distance approximates 2 miles.
BROMLEY LAKE
THE POINT.
Timbered.
Maple Timber.
Maple Timber.
Ancient Village Site.
Ojibway Mounds
Village.
1000 f.
500 f.
Embankments.
Ancient Village Site.
RICE CREEK.
Franklin Island
Meadow.
RICE LAKE.
Timbered.
DIAGRAM SKETCH OF
BROMLEY LAKE MOUNDS AND EMBANKMENTS.
(unsurveyed.)
Sections 22, 23 & 24, Township 47, Range 24.
AITKIN CO, MINN.
Earthworks Discovered..... 180.
DRAWN BY
J.V. Brower,
1897.

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NOTE.—Kathio; Sioux Indians; Ojibway Indians; mounds; Indians; Minnesota; Mille Lac; Mississippi River; Mississippi Basin; many Indian names; and all names which apply to Dakota Indian bands, are *passim* in this *Memoir*; therefore this index is not unduly extended by unnecessary repetitions.

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